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THE COLLEGE CONFERENCE PAPERS.

THE "Minutes of the Proceedings of a Conference of Delegates from the Committees of various Theological Colleges connected with the Independent Churches of England and Wales," which was held in the Congregational Library, London, on Tuesday the 7th, and Wednesday the 8th of January, 1845, are now published. They contain, besides the "Explanatory Memorial" by the Rev. A. Wells, twelve very able papers on various parts of our collegiate system, written by some of the most accomplished scholars and best divines of our body. These are inserted in their respective places in the report of the proceedings; but there, we fear, they are not likely to excite that attention which their high merits demand.

The Rev. Robert Hall used to say, that if you wanted to *hide* a thing, the surest way was to insert it in a report! Now, as we earnestly wish that these papers may not be *hid*, but that all our ministers and intelligent laymen may become familiar with their important contents, we intend to reprint them in the present volume, and to add occasional notes, illustrative or confirmatory of the subjects discussed.

No. I.

On the Importance of securing for the Students of some of our Theological Colleges, the full literary benefit and advancement to be gained by their affiliation with the University of London. By the Rev. J. P. Smith, D.D., F.R.S.

It will be permitted me to say, that the holding of this meeting, unexampled in the history of the academical institutions allied to our churches, is a judicious measure, and will, we trust, be an instrument of the Divine goodness in advancing the prosperity of those institutions. The propriety, and, by inference, the duty, of founding and support-

ing such seminaries, may be argued from the existence of the schools of the prophets under the Old Testament dispensation, the conduct of the Lord Jesus himself in training by his personal instructions those whom he had chosen to "bear his name" to the world, from the spirit and even the letter of the Epistles to Timothy and Titus, and from the experience of the general body of Christians in all following time. There are various evidences of the fact in the early ages; and not the least is derived from the prohibition of the apostate emperor against Christians instructing their youth in heathen literature, the means which he took for enforcing his commands, and the surprising literary exertions of the Christian teachers to counteract the pernicious influence of Julian's measures. That unhappy man showed sagacity in the whole proceeding. His arguings are remarkably similar to those of some in our own days, who would proscribe the literature of ancient Greece and Rome. He maintained that it was absurd and inconsistent for those who did not honour the gods to read the writings of Homer and Hesiod, Herodotus and Thucydides, Demosthenes and Isocrates; and he adds, "Let them go to the churches of the Galileans, and interpret Matthew and Luke." He interdicted the teachers, who would have pursued their course, already begun and confirmed, of confuting Gentilism by weapons drawn out of its own armoury; but he affected generous tolerance and philosophical liberality, in his permitting and exciting the Christian youth to study in the schools taught by the heathen masters, avowing his hope that such teaching, in the hands of such tutors, would bring the unwary pupils to imitate his own example, to renounce the Galilean, and erect again the temple and altars of the gods. It is interesting to observe that one who was very nearly the contemporary of Julian—Socrates, the ecclesiastical historian—confutes the sinister adversary, and vindicates the study and use of universal learning, by some of the very arguments which we, in the present day, are called to bring forwards.

The convictions of the immortal leaders of the Reformation are declared by their pains and labours in the improvement of existing schools and universities, and in the founding of new ones. Luther and Calvin, Zwinglius and Melancthon, with scarcely an exception among their coadjutors, were zealous and conspicuous in this work, which they regarded as second only to the prime duty of the Gospel ministry—the preaching of the word; or rather as a necessary part of that ministry. Powerful testimonies to this effect might be collected, to an almost boundless extent, out of their writings. The next to universal sentiment of the Puritans and the Nonconformist confessors of our own country, was thus expressed by one of them, Thomas Hall, ejected from King Norton:—"That the knowledge of arts, sciences, languages, history, and all sorts of human learning, in subordination to divinity and preparation for the ministry, is excellent, very useful, and needful, for a

minister of the Gospel."—(*Vindiciæ Literarum*, 1654.) "Learning," he says, "sanctified and rightly improved, is an excellent means to bring down Antichrist's kingdom. Errors were never higher, and truth never lower, than when ignorance prevailed and learning was suppressed and contemned; when it was suspicious for a man to have Greek, and heresy itself to have Hebrew. Popery never fell till learning rose; [for] it is a dark religion; it grows and spreads itself by ignorance and barbarism."—p. 15.*

Considerations such as these, and their manifold alliances, have furnished the reasons to many of the evangelical Dissenting academies, or colleges of England, for thankfully availing themselves of the opportunity afforded by our late Sovereign, and her present most gracious Majesty, in the grant of a charter to a body of distinguished noblemen and gentlemen, constituting them the chancellor, vice-chancellor, and senate of the University of London, for the promoting of learning and science among all classes of the subjects of the crown. Following this example of enlightened liberality, her Majesty the Queen was graciously pleased, in the first year of her reign, to revoke the former charter, and to issue another with modifications and improvements; declaring its objects to be "the advancement of religion and morality, and the promotion of useful knowledge, and, for that purpose, to hold forth to all classes and denominations, without any distinction whatsoever, an encouragement for pursuing a regular and liberal course of education;" appointing also "the senate, for the purpose of ascertaining, by means of examination, the persons who have acquired proficiency in literature, science, and art, by the pursuit of such course of education; and of rewarding them by academical degrees, as evidence of their respective attainments, and marks of honour proportioned thereunto."

The motives for seeking this union with the University of London have been, not merely duteous loyalty and gratitude, but a conviction that the act was required by a just regard to the interests of Christianity and vital religion.

Other academical institutions, professing sentiments in religion which our most solemn convictions regard as contrary to "the faith once delivered to the saints," were zealous and prompt in applying to Her Majesty in council for admission to the proffered privileges. Had our more scriptural and evangelical institutions declined those privileges, the inference would most assuredly have been drawn, that either our doctrines themselves, or our methods of inculcating them, are such as

* It may be added, that a learned, able, and pious ejected minister, *Edward Reyner*, M.A., of Lincoln, whose "judgment was for the *Congregational way*," published in 1663,—"*A Treatise of the necessity of humane learning for a Gospel preacher*," &c.: in which he pleads for a whole encyclopædia of learning, critical, scientific, historical, and philosophic.—EDITOR.

will not endure the light of searching examination ; that we are afraid lest the abundant information which, within the last twenty or thirty years, and by unexampled toil and remarkable circumstances in providence, has been obtained in the departments of oriental philology, ethnography, and Egyptian and Assyrian antiquities, should prove fatal to the testimony of the Hebrew sacred history ; that we dread to introduce the lamp of natural science into the province of supernatural revelation ; that we dare not train our young men and future ministers to the habits of requiring appropriate and sufficient evidence, of a thorough-going and impartial examination and of a sound practice of reasoning upon whatever premises may be demonstrated by moral, or even by sensible or mathematical evidence. Be it remembered that the questions in antiquity and philology, in science and philosophy, for the investigation of which we plead, are of a kind far removed from "the philosophy" condemned by the holy apostle as a "vain deceit,"—"the oppositions of science falsely so called ;" and that the kind of evidence by which they are to be determined is no other than that which rests upon the palpable application of the senses with which our Creator has endowed us, and the incontrovertible verdicts of measure and number. In a word, the whole domain which we claim as our own is that of TRUTH, only truth. Let us consider that truth, all truth, truth upon every subject, is necessary, is immutable, is a beam of brightness from Him who is "the Father of lights," and "in whom is no darkness at all." Let us dread giving countenance to the blasphemous absurdity, that any truth can be at variance with other truth ; that (as some have actually said) a proposition may be true in philosophy and false in theology.

Let us also awaken our attention to the consequences of even seeming to admit the *possibility* of a collision between the truths of reason and those of revelation. That appearances of such collision do exist, cannot be denied ; but any attempt to conceal or evade those appearances is foolish and pernicious, unworthy of the cause of God and truth, necessarily unsuccessful, and sure to recoil with fearful effect. What we maintain is, that the semblance of contradiction arises only from erroneous interpretations of the Divine oracles ; and this we undertake to show in detail. But those interpretations have the advantage of traditional authority. They have flowed down to us through the middle ages, when both the knowledge of nature, and the sound principles of biblical interpretation, were possessed by the Christian world, in a manner and to a degree extremely imperfect ; and thus, mistaken constructions of Scripture were identified with vulgar opinions, each strengthened the other, and the prepossessions became almost inveterate. Hence, when, at the close of the Reformation age, Copernicus, Kepler, and Galileo brought into light the true construction of the astronomical system, they were met with general

hostility and unhesitating rejection. Even to a late period it was by eminent divines adjudged heretical and criminal to believe in the earth's motion; and this prejudice is not yet altogether exploded. Hence, also, at this moment, a multitude, perhaps the majority, of excellent Christians in our country, view with horror and reject without hesitation certain positions in natural history and science, of which they have only the knowledge derived from some vague rumour, but which really stand upon the basis of sensible and mathematical evidence. Of those persons, highly estimable for their piety, liberality, and all Christian virtues, many have risen from inferior stations to the rank of competency, opulence, and influence in society; while the fact is, that their own education has been of a most meagre and miserable description, and that, whatever elevation of intellect they have attained, it has been owing, most happily but solely, to the influence of religion. The children of these persons receive an education better than that of their fathers, in profession at least, though often very superficial. They get a little acquaintance with scientific truths, and they are totally unable to reconcile them with the interpretations of the Divine word "received by tradition from their fathers." Some of them—(O that we could say all!)—are converted to the love and obedience of the Gospel; but their minds are tortured with difficulties and doubts; they disclose them to their parents and pastors, but meet with no satisfaction, and are perhaps sternly rebuked. Then they have the bitter strife of soul between faith and scepticism; and they walk long, or even always, in bondage. Others fall into the hands of avowed or secret disbelievers, men who may have made good attainments in the knowledge of God's works, but are deplorably and wilfully ignorant of his word; governed by "the carnal mind which is enmity against God," and ready to seize upon and parade abroad whatever may be made an instrument to betray unwary souls. The consequence is evident, and to many a pious family truly agonising.

Ought we not to arouse ourselves to the removal, or much rather to the prevention, of this state of things? Ought we to leave this vantage-ground to the enemy? Ought we to permit the notion to be current in society, that philosophy and religion cannot stand together? Upon whomsoever this prejudice may work, leaving them to feel at ease in refusing to give attention to the claims of religion—will not their blood be required at our hands?

Our principal towns are adorned with mechanics' institutions and philosophical and literary societies; and the manufactures, which are the supports of not only our national prosperity, so far as it exists, but of our very subsistence; and the torpid owners and tillers of the ground, are beginning to acknowledge the relations of chemistry to agriculture. Professor Liebig has published the declaration—"For

my own part, I do not scruple to avow the conviction, that ere long a knowledge of the principal truths of chemistry will be expected in **EVERY** educated man ; and that it will be as necessary to the statesman, and political economist, and practical agriculturist, as it is already indispensable to the physician and the manufacturer."

What then must be the effect upon the thousands of artisans and labourers, as well as the young persons of our families, if the preachers and pastors of our churches through the land be notoriously inferior in those departments of knowledge which will have become familiar to the humble workman ?

Considerations of this sort press upon my mind, and almost compel me to prosecute them to a greater length ; but I dare not trespass upon the time and indulgence of my honoured brethren.

The point to which they lead is the desirableness, the urgent propriety, even the imperative necessity, that our pastors and teachers, who have so large a share in forming the minds of our youth and the character of our churches, should be in a capacity, fairly and with convincing arguments, to "speak with the enemy in the gate."

From these considerations also, and their alliances, we draw our plea for the connexion of our colleges with the University of London.

It is obvious from the nature of the case, and it is confirmed by experience, that an adequate acquaintance with natural phenomena, mathematics, and the exact sciences, cannot be obtained, in the ordinary course of things, by the academical systems which have hitherto existed among us. Gratefully acknowledging that, within the last thirty or forty years, much improvement has taken place in every department of our tuition, and feeling an honourable joy, far removed from envious rivalry, in the attainments of philology, philosophy, and mathematics, which not a few young men of our colleges have realised, we cannot be insensible to the facts which must operate as obstructions.

Many of our pupils (I conjecture about the half part) come to us furnished with very little of the pre-requisites for higher studies, further than a common education has given them. This arises from a principle, the acknowledgment and operation of which are to us a subject of no shame, but of pre-eminent joy ; our demanding the credible evidences of conversion and sanctification, before we can for a moment listen to the claim or desire of any young man to engage in a course of preparation for the Gospel ministry. This our principle, and our practice arising from it, we can never depart from ; nor would we ever suffer the least infringement upon its high demands. In addition to its intrinsic evidence, it has abundantly received the seal of Divine approbation ; many of our best preachers and pastors, the instruments of the greatest good in the conversion of the ungodly and the edification of the pious, have been of this class. Their

entrance upon studies preparatory to the ministry has not taken place till their twenty-second year of age, or later; they have had to begin with the rudiments of Latin, and the simple elements of number and quantity. It creates no surprise that few of these will ever matriculate in the university. An ability to consult, with intelligence and independent conviction, the Greek and Hebrew Scriptures, and to use the Latin helps of illustration, is the frequent limit of their attainments in philology. Not a few, however, are men of fine disposition and natural talents, and distinguish themselves by the love of learning and unconquerable diligence; and these often rise to very respectable literary, mathematical, and physical acquirements. But it is to the science of heaven, scriptural theology, the eloquence of the pulpit, and the pastoral life, that they "wholly give themselves;" this they make their sphere, and in it they shine as the stars. If not many, yet some of these estimable young men, will compete for degrees and honours.

It is to the remaining description of our students that we must chiefly look, for those who will qualify themselves for the examinations of the London University. They have enjoyed the advantages of a good training in early life; many of them have never been engaged in any secular pursuit, and have both formed the habit and gained much of the benefit of unremitted application; their attainments are correct in quality, and respectable in extent; their judgment is sound, and their taste is well cultivated. They need not, as the others are obliged, to devote a large part of every day to school-classics, grammars, and lexicons; or to the elementary parts of arithmetic and geometry. They, have, therefore, more time at their disposal; in addition to their having usually the opportunity of spending two or three years longer in their academical course.

Since the literary and scientific acquisitions requisite for the matriculation, examinations, degrees, honours, and emoluments in the University of London, must have been made previously by the candidates in their own respective colleges, or by private study, it may be asked *why* they might not make those acquisitions in their academical residences, or by domestic tuition, or by spontaneous exertion, without any connexion with the university. To this reasonable inquiry, we reply:—

There is no doubt that such an application of means, and such a result, are in themselves possible; but we are persuaded that they never could be brought into act and effect. A few instances, indeed, there are, among mankind, in which the simple love of knowledge is so strong and resolute, that it will urge its way through every difficulty, tread down every discouragement, and unconquerably persevere in the exertion; but such examples are among the rarest of occurrences, and it would be most presumptuous and absurd to calculate upon

them. The hard and continuous exertion, necessary for success in the examinations, can be sustained only by motives of immediate force; by hopes and fears referring to extrinsic things. The success is marked with the approbation of highly-distinguished men, the congratulations of companions, the degrees and honours which all civilised society holds in esteem, and the substantial rewards of scholarships, exhibitions, and medals: the failure brings a severity of mortification correspondent to the value of the prizes lost; and the whole is consigned to indelible record, and to the publicity of the whole civilised world.

These realities, and the motives springing out of them, are quite out of the reach of our colleges. Scarcely can we frame a shadowy imitation of them. It is true that they are human and earthly motives, and that they lie close to sinful affections, such as pride and selfishness, envy and malevolent rivalry. But I deny that the assumption of identity is necessary. Where those wrong affections exist, they arise from our own inherent propensity to sin, a propensity which would act with equal or greater power under different and even opposite circumstances. Jealousy, egotism, ostentation, and detraction, will take occasion for their worst development in the regions of ignorance and its concomitant coarseness. I must declare, that, so far as it has been granted me to make observation, the men who occupy the highest eminence in letters and the sciences, are remarkably distinguished by their amiable tempers, kindness, urbanity, and readiness to inform and help others. Further, also, though the motives of which we speak are human and earthly, it does not follow from this that they are sinful. They belong to the class of things natural and morally indifferent; such as talent and skill in the services of domestic life, in the mechanical arts, in agriculture, in navigation, in all the means of gaining subsistence for the entire family of man. Of these a use may be made, holy or unholy; "To the pure, all things are pure; but to them that are defiled and unbelieving, is nothing pure."

Our duty then is, to add the baptism of Christian piety and Gospel benevolence to the action of these motives. Then they will become good and in a very high degree beneficial; yea, so good and beneficial, that, without them, human life would sink into barbarous degradation. Let us, my honoured brethren, apply our best efforts in the best direction. Let us exemplify in ourselves, and cherish in our pupils, "whatsoever things are true, and honourable, and just, and pure, and lovely, and of good report,"—which have the force of "virtue" and the attraction of "praise." Let us tell them to covet earnestly the best gifts, human, earthly, and temporal as they are; but let them and us never forget, that, unless they are "sanctified to the Master's use," unless they are conscientiously employed for the advancement

of the Gospel, the confutation of its adversaries, and the glory of its author, we shall be but "as sounding brass, and as a tinkling cymbal."

Another inquiry presents itself, and that of the highest importance: What will be the influence of ardent devotedness to those subjects which are indispensable to qualify for the London University, upon the studies of the word of God, and the theology which flows from its pure well-spring? Will not the great demand upon time, and the absorption of bodily and mental strength, abstract fearfully from the time and energies which are absolutely necessary, and are all at best too scanty and feeble, for the claims of "the word of Christ," and "the doctrine which is according to godliness?"

Here, I confess, lies a vast difficulty. But, most respectfully would I suggest two or three considerations which appear to me applicable.

1. The case is one of necessity. An option, safe to the cause of truth and holiness, did not and does not exist. If we had refused to comply with the royal invitation, or if we were now to renounce it, others will not do so. We should leave those opulent and powerful seminaries which support doctrines fatally adverse to "the glorious Gospel of the blessed God," to the enjoyment of advantages which would fearfully tell on the side of error, and to the detriment and disparagement of "the truth which is in Jesus." We should surrender to the irreligious and infidel cultivators of the sciences, and those who are swayed by them, the position, by them held to be indisputable—that there are truths in the comprehension of the natural sciences, which contradict and overthrow the testimony of what we maintain to be the word of God. The only possible means of meeting this appalling inference, is to DENY it, and to PROVE our denial; but that we could never do, without the very scientific knowledge which we should, upon the supposition, be putting away from us. And how sad, how exposing to the most awful perils, would be such conduct in its influence upon our own children, and other reading and inquiring persons! An imperious necessity is laid upon us. If, from ignorance or supineness, we put away the reflection, shall we be guiltless?

2. Under the conviction of this necessity, be it to us welcome or unwelcome, let us use our utmost endeavours to inculcate upon our pupils the requirements of Him whom they are set apart to serve, as enforced by these peculiarities in their situation; that they set Him always before them, that they maintain a tender sense of his presence, that they watch, strive, and pray, to live under the influence of evangelical motives, that they redeem their time to the utmost by a wise economy in its distribution, and diligence in its application. Vital piety will wonderfully help effort. Experience and observation show us that those students who have much to do, and who strenuously labour to do it, succeed in any separate branch much better than those who, under the apprehension or the pretext of being overwhelmed

with work, decline some branches of study. I have always found to be the best divines, those young men who have approved themselves the most diligent and successful in the literary, mathematical, and philosophical departments, provided only, what can never be too much insisted upon, "the heart be kept with all diligence"—"right with God."

3. I would submit to my honoured brethren, that, if the term of academical residence can be adjusted so that our young men shall be qualified to matriculate at Somerset House in their first year, and shall take their bachelor of arts degree in two years more, they may then employ the remaining part of their term, *not less than two* years*, in the almost exclusive study of Bible-interpretation, Divinity, and Church History. If this can be accomplished, it will leave, as the last impregnation of the mind, and therefore the most penetrating and powerful, "the words of faith and sound doctrine, thoroughly furnishing them unto every good work."

THE ANTIDOTE OF TROUBLE.

THE religion of the Bible has strange and wonderful properties. It can do for man what nothing else within the whole compass of his knowledge can do. It can produce in him effects the most opposite; and awaken in him sentiments and emotions which seem to be incompatible and contradictory. It can excite fear and hope; it can inflict the deepest wounds, and pour into them a healing balm; it can kill and make alive; it can place him in a land of darkness, as darkness itself, and of the shadow of death, without any order, and where the light is as darkness; and then, conducting him as it conducted the three disciples, to some mount of transfiguration, or raising him as it raised the apostle, to the third heavens, afford him visions and revelations of the Lord, too bright to be sketched, too sacred to be uttered.

It produces these opposite effects on different individuals, in similar circumstances—for example, of trial. *Each during the process passes through a painful ordeal; but how different the operation,—the issues! The one, slow of heart to believe, is injured, hardened, consumed by the fire; the other, refined and saved.* Indeed, afflictions to the righteous are often more afflictive than to the wicked; and the same troubles that to the latter are so overwhelming as to lead him to curse God, or tempt him to lift against his own life a rash and presumptuous hand, are to the former still more keen and withering; and yet while his

* I regret that, from a fear of requiring too much time, I declined saying *three*. From the experience of forty years, I have found, at Homerton, four years scarcely enough for going through the divinity lectures, with their allied branches.

friend or neighbour perishes in his affliction, *he* derives from it, through the singular power of the religion of the Bible, nourishment and support, life and joy.

But the religion of the Bible, not unfrequently, in the experience of the people of God, brings near together these two opposite states; so that trial and deliverance, the deepest affliction, and the highest and purest pleasure; the strongest bias and inclination to evil, and the consciousness of holy and elevated principles of resistance, are often found to co-exist in the same mind, or to follow each other in quick succession. The tempted soul in its agony, triumphs; the troubled spirit is full of consolation: he whose bones are out of joint, whose heart is like wax, melted in the midst of his bowels, is strong in the Lord and the power of his might; and he who can command but a morsel of bread and a cup of cold water to meet the cravings of nature, has meat to eat which the world knoweth not of, that satisfies his soul as with marrow and fatness. That paradox of the spiritual life, so well known to the apostle of the Gentiles, and so strikingly described by his pen, is thus *realised* by every disciple, who understands what he affirms, when, in language unintelligible to the world, he says, "We are troubled on every side, yet not distressed; we are perplexed, but not in despair:"... we are "as deceivers, and yet true; as unknown, and yet well known; as dying, and behold we live; ... as sorrowful, and yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things." The lips that said, "I called my servant and he gave me no answer.... my breath is strange to my wife.... All my inward friends abhorred me, and they whom I loved are turned against me; my bone cleaveth to my skin and to my flesh"—in the same moment exultingly declared, "I know that my Redeemer liveth." He who affirms of himself, "The sorrows of death compassed me; and the floods of ungodly men made me afraid. The cords of hell compassed me about: the snares of death prevented me;"—records his inward peace, his accompanying hope and confidence, by adding, "The Lord liveth; and blessed be my rock; and let the God of my salvation be exalted." He who beheld the terrible judgment of the Lord falling upon his guilty countrymen; and, as he saw the fig-tree without a blossom, and the vine without fruit; the labour of the olive fail, and the fields yield no meat; the flocks cut off from the fold, and no herd in the stall,—was so painfully affected by the coming distress, that his belly trembled, his lips quivered at the voice that announced it; rottenness entered into his bones, and he trembled in himself that he might rest in the day of trouble: strangely, sweetly, beautifully adds, "Yet I will rejoice in the Lord, I will joy in the God of my salvation. The Lord God is my strength, and he will make my feet like hinds' feet, and he will make me to walk upon mine high places."

This, then, is the fact. The good man may have sorrow upon sorrow, and at the same time be happy; grief the most intense may co-exist in his bosom with the purest and richest joys; while flesh and blood are racked by pain and tortured to agony, the mind may be so filled with Divine thoughts, the soul so ravished by spiritual delights, that he may welcome his affliction, be reluctant to exchange his lot for that of the proudest and most prosperous worldling, and be thankful that he is counted by God worthy to suffer. Nor is this conjunction of opposite mental states infrequent. The nominal Christian, the disciple, who overcome of evil would fain serve God and mammon; as well as the man who has never made trial of the religion of the Bible, may be unable to comprehend it: but it remains true. Not only was it so with Job, with David, with Habakkuk, with Paul,—it is so still; and that saint, noble alike in character and in blood, but the single member of his illustrious house, who has dared to be on the Lord's side; and who, for his faith, is followed by the scorn and pursued by the hate of the sons of rank and fashion;—that tenant of the cottage or the hut, whose outward condition excites our deep commiseration; who has not for years quitted that bed of sickness; who often at night has not known whence the morning meal would come;—those Christian parents, whose sons so lately were before them, as plants growing up in their youth; and their daughters as corner-stones polished after the similitude of a palace,—their heritage from the Lord, and the bow of their strength,—but of whom, one by one, they have been bereft by insidious disease, till they are left to go down alone in sorrow to the grave;—the experience of such, and of a thousand others in our day, illustrates the spiritual paradox we refer to; and could we penetrate the secrets of their bosom, would show that where sufferings abound, consolations may abound also; and that “the things which God hath prepared for them that love him” —whose glory the natural man sees not, whose power he feels not;—are more than sufficient to countervail the bitterest griefs that man is heir to; “and for the spirit of heaviness” to clothe him with “the garments of praise.”

And if there are those acquainted with the religion of the Bible, in whose experience this sorrow has not always attended this rejoicing, the reason we apprehend is to be found, not in that religion so much as in themselves. We sometimes suffer ourselves to be so absorbed or surprised by trial, that the eye through its tears cannot see, nor the mind in its turbulence receive those truths of the Bible which were designed to mitigate its woes. The joy of which we speak does not come at random,—it is no casual or indiscriminate gift; it is not for every man, nor every Christian man, to possess irrespective of his fitness for it. It is a solace for *sympathetic* minds; an inheritance for *prepared* hearts. Much in some cases has to be done before it is

in our power to appreciate or possess it. It is *there* for every man that can receive it; but if we persist in counting our trials, fiery though they be, a strange thing; if we find fault with God for afflicting us; if we continue to lust for the possessions which he has seen fit to take away, or to cleave to the sins for which he would correct us, we disqualify *ourselves* for the joy of the Lord, and have no room for it in our hearts. It is *while* we look, not at the things which are seen, but at the things which are not seen, and only then, that it is congenial to us, and can shed its rich and hallowing influences on the spirit. We sometimes expect it to come in a way in which it is not promised; we require the *removal* of our sorrows, and refuse the Divine gift on any other terms; or look for it as something to be mysteriously or preternaturally infused into our minds, and made to awaken deep and strong emotion there. But while God has so clearly promised peace to those that are in trouble; it is in no case as its *mere attendant*; afflictions must *prepare* us for the promised joy; *work out* for us the hoped-for glory; they must first humble us, bring us to repentance, crucify us to the world, wean us from sin, mortify our pride, our covetousness, our anger, our malice, and all our members which are on the earth; they must awaken *opposite* desires, lead us to other sources of happiness, and make way for truth and the God of truth in the heart. The joy of the Lord consists not in emotion, however strong—in excitement, however intense; it has an adequate cause, its measure is broad, and its foundations deep. Is it sweet?—it is also enlightened. Is it fervid and gladsome?—it is likewise pure and enduring. It cometh from above. It counterbalances our sorrows, and by its own Divine and spiritual properties diminishes their intensity. Should it transport us and fill us with extasy, it might stand excused; it is from everlasting to everlasting.

Whence *does* it arise? What *are* its exciting causes? Let us take the prophet's account already quoted: "I will rejoice *in the Lord*, I will joy *in the God of my salvation*. Let us suppose a man who knows God, who has attained to accurate and exalted conceptions of the character of God, who has been taught to contemplate God as *his* God, the God of his salvation; who loves him, who feeds him, who defends him, who has engaged to guide him with his counsel and afterwards to receive him to glory; and we ask whether that man, whatever earthly sorrows may compass him about, has not enough to fill his soul with gladness; so that the overflowing of the waters shall hardly affright him, or the kindling of the fires give him pain?

I will rejoice *in the Lord*. Not in the heavens, with their sun, moon, and stars, still marching on as they have marched for ages in their career of silent glory; nor in the earth with its seas and its dry land, its valleys and its hills, its corn, wine, and oil, given as they are for the support and delight of man; not in philosophy, rich as are her

teachings, profound and sublime as are the truths she unfolds ; not in science, revealing as it does the simplicity and harmony, the grandeur and power by which the whole universe is governed. These are not enough for me : they are but the picture, and I can have the reality. They are necessary to aid my contemplations and to form my conceptions of the Infinite, but they are only the letters by which I may spell his name, and not the Spirit that my spirit yearns to reverence and adore. I am astonished at the astronomer, at the chemist, at the geologist, at the historian, when I see him pursuing his studies with such enthusiastic ardour as to be ready to sacrifice health and even life itself rather than forego the pleasures of knowledge ; and then, when he has ascertained the laws of matter and of mind, refusing to the great, the glorious Lawgiver himself, a solitary thought, a moment's homage of the heart. Marvellous infatuation ! the flower admired, the Artist despised ; the universe contemplated with wonder, the great Artificer scorned ! How shocking to behold ! I can share the delight he experiences, as the wonders of the visible creation are unfolded to his view ; but I must rise immeasurably higher than this ; and in the Creator of that sun himself, in the Maker of this earth and of all things in it, in Him to whom the wonders of philosophy and of science owe their being, find my delight. And if I am but permitted to think of him, if I am able to understand any part of his ways, and joy can come to the human spirit from any contemplation, it must surely be from the contemplation of Him.

Yet this is the lowest view of God ; power, wisdom, the chief attributes displayed in creation, form but a portion of his character. He has richer and nobler attributes. God is love. His name is holy. He loveth righteousness, and hateth iniquity. The Lord is gracious and full of compassion ; yea, our God is merciful. Truth is the girdle of his loins, and faithfulness the girdle of his reins ; the same yesterday, to-day, and for ever. Now he is the only such being in the universe. The heavens are not pure in his sight ; even the angels that stand before him, are chargeable in comparison with folly ; and as for man, *his* flesh is grass, his breath is in his nostrils, his beauty is consumed like a moth, in his best state he is altogether vanity, his promise fails, his heart is deceitful above all things, he is full of iniquity. How delightful to turn to him who is GOD ALONE ! How satisfying to concentrate the thoughts, to fix the heart on that Spirit, who is thus "infinite, eternal, and unchangeable in his holiness, justice, goodness, and truth," not less than in his wisdom and power ! If an Archimedes, a Newton, or a Dalton, when the first conception of that grand physical truth which he discovered, burst on his mind, could not help giving utterance to the *εὐρηκα* of his joy ; if the pleasures of science could reconcile a Galileo to his dark prison-house, and its pursuits restore peace to the spirit of a Cuvier, when torn and agonised by domestic

woes; must not the character of God himself possess far greater power? Can I dwell amid the uncreated glories of his nature; can I look upon the beauties of his holiness; can I be surrounded by the effulgence of his righteousness and grace; can I be engaged in the survey of the breadths and lengths, and depths and heights of that love which passeth knowledge; and care corrode, and sorrow depress, my spirit, as though I sat in darkness and the shadow of death? Will my trials be made no lighter, my fears be unrelieved, by thoughts like these? It cannot be: and in the moral glories of the God I worship, there is a balm for my wounds, and an antidote for my griefs, so that though sorrowful I can always rejoice.

I will joy in the God of *my salvation*,—of my deliverance. True, he is the Author of these calamities that threaten Israel; but he is its Saviour, too. They will last no longer, they will fall no heavier, than his most merciful purposes require; whilst on me, his servant, his eye rests in love, and the shadow of his wing defends me. They *may speedily* be removed: it is he alone can remove them. Their *continuance*, however, may be necessary, their pressure be increased, and the reason of them be concealed. But what of that? he is still my deliverer. He gives me faith and patience *now* to bear them; he imparts to them both a subduing and purifying power; he shows himself the tenderest of parents, in adjusting them to my infirmities and exigencies: they will endure only for a moment; they will then pass away for ever, and leave me complete—yes, *complete*—in the image of his dear Son. Now is it true that the good man stands to God in this relation, and God to him? It is true; for his own mouth hath spoken it. In the glory that followed the sufferings of the Son of man, we are taught it. The saints that are before the throne, clothed in white robes, attest it. We ask the worldling, then, the sceptic, the despiser, if, in such considerations, the good man has not cause to rejoice? or if, though his soul is troubled and in heaviness, confidence in God, as his deliverer, is not sufficient to keep his mind in perfect peace?

I will joy in the God of *my salvation*. When we come to think of the salvation of the Bible, in its widest and highest sense, how greatly multiplied do the grounds of the good man's joy become! It originated entirely in the *riches* of God's *mercy*. It is provided by him for *rebel* creatures. It passes by angels, yet reaches man; it reaches the chief of sinners. It covers all our iniquities; not one remains unpardoned, to rankle in the conscience, and break its peace. It leaves us under no condemnation: we are accepted in the Beloved, and permitted to call God our Father. It restores our soul, and secures, even to hearts evil, and depraved, and deceitful as ours, the return of righteousness and true holiness. What sorrows does it abate, what fearful apprehensions allay! What hopes does it inspire, what consolations

does it impart, what rich Divine delights! It takes these vile bodies, and promises to fashion them like to the glorious body of Jesus; and on us, who were the heirs of indignation and wrath, tribulation and anguish, it confers glory, honour, and immortality,—eternal life! The price at which all this has been procured, is no less than the incarnation and abasement, the temptation and the fasting, the agony and bloody sweat, the cross and passion, the death and burial, of the Son of God, who gave himself for us; whilst its conveyance is secured by the donation of the Holy and Eternal Spirit, who shows us the glory of Christ, who creates us anew, and will never suspend his preserving and sanctifying operations, till he has built us up a holy temple, a suitable habitation of God. Yet how little do we know, though we thus speak, of this great salvation! Till we can apprehend the glory of Christ,—till we can know the capacity of the human spirit for happiness or woe,—till we can tell what the lost will endure in hell, and the ransomed enjoy in heaven,—till we can measure eternity itself,—its wonders must remain untold. But it is assured to us by God. He has already brought it to our hearts and hopes; and his promise, his gift, his oath, make its consummation sure. Suppose, then, that for a season, if needs be, I am in heaviness; will no gladness be put into my heart by such a view of God? Can I fix my soul upon him—can I see him—realise him as the God of this salvation, and not receive a higher and diviner joy, than that which the wicked know, when their corn, and wine, and oil increase?

But he is the God of *my* salvation; and when faith can make such appropriation, the joy of the heart is still enhanced. Behold that assemblage of men, and see that one in their midst, distinguished by his colour and his garb from those around him: he is one of those illustrious philanthropists, by whose efforts their brethren, so lately in bonds, have been set free; and they are met to welcome him to their shores, and give vent to their acclamations of delight. But there is one in the crowd, down whose furrowed cheek the tears are rolling fast, whose emotions are too strong for utterance, and who seems to be in an agony of joy. Ask him its cause. Ah, sir! he says, you never were in bonds—I was; and that man broke my chains, purchased my freedom, and restored me to my wife and child. Were I to hold my peace, these stones would testify against me. You cannot know what I feel, as I look upon his sacred form. And when it is permitted to the good man thus to say, the God of *my* salvation, how rich his satisfaction! how pure his inward peace! it is unlike all he knew before; it stands alone in the experience of the human soul; it is peculiar and Divine. There is no sorrow it cannot mitigate, no condition it cannot bless.

There may be some who will call this a selfish joy. They tell us we are to love God for his own sake, and that unless we are conscious

that what he is in himself, rather than what he has done for us, affords us satisfaction, our piety cannot be genuine, and ought to excite our suspicion. We confess we do not understand either this divinity, or this philosophy. Not this divinity, for an apostle has said, "We love him, because he first loved us;" nor this philosophy, since, as it is not as he is in himself, but only in his *relation* to us, that we can possibly know him: so it is in those relations alone we can admire and love him. And we deny that the love of God, thus excited, is chargeable with selfishness: it is a strictly lawful affection; nor do we know any other way in which it could be awakened in the human breast. To refine on the Gospel, after the manner of some, may distress the meek, and harass the diffident and fearful, without profiting any. It is the transcendental in religion, rather than the sober, the practicable, the true; and if, with Isaiah, we can but say, "I will praise thee, for though thou wast angry with me, thine anger is turned away, and thou comfortedst me," we may well be assured of finding mercy of the Lord in that day.

How surpassing, then, the value of the religion of the Bible! its Author, how glorious and great! Where can his like or substitute be found? All things else, though good for their intended use, are in comparison vain; whilst he, in the absence of all things, is the sufficient portion of the soul. O Lord, I take thee to be my God. In sorrow thou shalt comfort me; and in sickness make my bed. I will not trust in man; neither strength nor riches shall be my confidence: thou alone art Jehovah, and my mind shall stay itself on thee, and dwell in perfect peace. When man betrays, when Satan tempts, when the world deceives me,—in the city and in the field, in the day time and at the night season,—under the pressure of disease, and the burden of sin,—in the hour of lonely woe, or beneath the lowering cloud and bursting storm;—shouldst thou enter my own habitation, and smiting those I love, break in upon its peace,—shouldst thou visit my country for its sins, and cause the pillars of the social fabric to tremble, so that every man in the violence of his own grief should become insensible to the woes of others,—shouldst thou enter thy church, and bring judgment to thine own house, and fill the hypocrites in Zion with dismay, and make the saints afraid;—in that solemn hour, when heart and flesh faint and fail, when death approaches, and the judgment is nigh;—then, and at all times, O God of my salvation, Father, Son, and Holy Spirit, will I come to thee, and will trust thy name: I will rest on thy promise, and be at peace!

MEMORABLE DAYS IN JUNE.

- June 2, 1489. Archbishop Cranmer born.
- „ 2, 1738. The conversion of Kajarnak, the first-fruits of the United Brethren's Greenland mission.
- „ 2, 1826. Oberlin died.
- „ 5, 1603. Globes invented.
- „ 8, 1727. Augustus Herrmann Francke died.
- „ 9, 1559. John Knox's sermon at Crail.
- „ 9, 1834. Dr. Wm. Carey, of Serampore, died.
- „ 10, 1579. Dean Whittingham died.
- „ 11, 1559. John Knox's sermon at St. Andrew's, after which the cathedral was destroyed.
- „ 14, 1661. James Guthrie, minister of Stirling, executed.
- „ 15, 1520. Leo X. issues his bull against Luther.
- „ 16, 1530. The Margrave of Brandenburg's declaration at Augsburg.
- „ 17, 1630. John Howe born.
- „ 17, 1722. The Moravian fugitives commenced the building of Herrnhut.
- „ 19, 1623. Blaise Pascal born.
- „ 20, 1530. John the Constant, Elector of Saxony, refuses to adore the host at Augsburg.
- „ 20, 1837. Queen Victoria ascended the throne of Great Britain.
- „ 21, 1630. The remarkable revival of religion at the Kirk of Shotts.
- „ 22, 1679. Battle of Bothwell Brigg.
- „ 22, 1714. Matthew Henry died.
- „ 24, 1485. Bugenhagen born.
- „ 24, 1519. Theodore Beza born.
- „ 24, 1629. Mr. Higginson and his brethren, of the Massachusetts Bay colony, landed at Salem.
- „ 24, 1696. Philip Henry died.
- „ 25, 1530. Confession of Augsburg.
- „ 26, 1691. John Flavel died.
- „ 26, 1700. Count Zinzendorf born.
- „ 26, 1752. Cardinal Alberoni died.
- „ 28, 1681. Mrs. Margaret Baxter, wife of Richard Baxter, died.
- „ 30, 1637. Prynne, Burton, and Bastwick pilloried.

A very general survey of the preceding list is sufficient to convince us that the present paper must consist, almost wholly, of extracts. Our readers will neither blame us for this, nor regret it. It naturally follows from the very great interest which attaches to a few of the events above recorded.

Agreeably to the method observed in former papers, we direct attention, in the first instance, to civil matters. Our list contains one event of this character, the anniversary of which most of our fellow-subjects, however much they may differ on other points, will hail with satisfaction—the accession of our Queen to the throne of the United Kingdom. It is not our object to discuss the political advantages which attend a limited monarchy like that under which we live, or to

show the superiority of such a constitution to one more democratic. We may, however, record our opinion, that the monarchical constitution of this country, with its distribution of power among the three estates of the realm, and the recognised responsibility of the advisers of the crown, presents the happiest combination of expedients we can conceive of for the due balance of power in a nation; and offers the highest constitutional security for the preservation of a people's liberties, and the due administration of law and government. The prerogatives of royalty are in civil matters (we cannot truly say the same of religious) mainly so adjusted and limited, as not to encroach upon the rights and privileges of the people; while the very end and essence of them, as now established by law, is to prevent the sudden overthrow of those rights and privileges by anarchy or usurpation. The cost of royalty, if needlessly large, is yet a small price for the immense advantages which society derives from such a monarchy as ours. Holding these views, we venture to believe, that the extract which immediately follows, and which exhibits some of the moral bearings of this subject with equal depth and interest, will not be considered out of place in this paper. It admirably estimates the *prestige* of royalty, and the moral influence of an hereditary monarchy, like that of Britain, on the character and social institutions of a nation.

"We are so constituted also, that the sight of felicity, when it is not mixed with envy, is always connected with pleasing emotions, whether it is considered as possessed by ourselves or by others—not excepting even the animal creation; for who can behold their harmless pleasures, the wild gambols of their young, rioting in the superabundance of life and excess of pleasure, without experiencing a momentary exhilaration? As their enjoyments are considered too scanty and limited to excite a feeling of envy, so, from an opposite cause, the privileges attached to an elevated station seldom produce it. Happily for mankind, the corrosions of that hateful passion are almost entirely confined to equals, or to those between whom there exists some pretensions to equality; who, having started from nearly the same level, have recently distanced each other, in the chase of distinction or of glory. But when the superiority we contemplate has been long possessed, when it is such as renders competition hopeless, and comparison absurd, the feelings of rivalry are superseded by an emotion of respect, and the spectacle presented of superior felicity produces its primary and natural effect. We dwell with complacency on a system of arrangements so exquisitely adapted, apparently, to the production of happiness, and yield a sort of involuntary homage to the person in whom it centres, without appearing to disturb our pretensions, or interfere with our pursuits. Hence, of all factitious distinctions, that of birth is least exposed to envy; the thought of aspiring to an equality in that respect being instantly checked by the idea of impossibility. When we turn our eyes towards the possessors of distinguished opulence and power, so many glittering appendages crowd on the imagination, productive of agreeable emotion, that we lose sight of the essential quality of the species, and think less of the persons themselves than of the artificial splendour which surrounds them.

"That there is some illusion in these sentiments, that the balance in respect of real enjoyment is far from being so decidedly in favour of the opulent and the great as they prompt us to imagine, is an indubitable fact. Nevertheless, the disposition

they create to regard the external appearances of opulence and power with respect unmingled with envy, and to acquiesce with pleasure in the visible superiority they confer, is productive of incalculable benefit. But for this, the distinctions of rank, and the privileges and immunities attached to each, on which much of the tranquillity and all the improvements of society depend, would fall a prey to an unfeeling rapacity; the many would hasten to seize on the exclusive advantages of the few; and the selfish passions, uncontrolled by a more refined order of feeling, would break forth with a fury that would quickly overwhelm the mounds and fences of legal authority. By means of the sentiments to which we have adverted, society exerts a sort of plastic power over its members, which forms their habits and inclinations to a cheerful acquiescence in the allotments of Providence, and bestows on the positive institutions of man the stability of nature."—*Robert Hall, Sermon for the Princess Charlotte: Works*, vol. i. pp. 329—331.

We are unable now to recollect the authority on which we have inserted the notice of the invention of globes. It is inserted to suggest, to our more youthful readers especially, the gratitude we owe to God for the surprising progress of the age in which we live in all the sciences and arts—those instruments and ornaments of civilisation. It is impossible to estimate the value of the progress made within the memory of the present generation. Were all of us like Pascal, whose birth is noticed in our list, it might be of less moment; but constituted as we are, the advantage which we derive from the comparatively perfect character of all the machinery and appliances of education is incalculable. But though we cannot fully estimate it, we should cherish and express our gratitude for it, and remember the attendant responsibility. "*For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.*" Matt. xiii. 12.

The Margrave of Brandenburg's declaration, and the Elector of Saxony's refusal to adore the consecrated wafer, belong to the history of the Augsburg Diet in 1530; and are, with the confession delivered by the Protestants at the Diet, thus described by Middleton in his *Memoirs of the Reformers*, vol. ii. pp. 183—186.

"He [Charles V.] arrived at Augsburg on the 15th of June, attended by his brother Ferdinand and Cardinal Campegio, whom the pope had sent with full power to stop the progress of the Lutheran heresy. Between these high dignitaries he would have entered the city, but was forced to yield to the custom of the Empire, the Electors of Mentz and Cologne going before him, while he was followed by the King and the Cardinal. The next was a high day in the Romish church, and called the Feast of the Holy Sacrament, when he put the reforming princes to the proof, by commanding their attendance, and requiring them to enjoin silence on their respective chaplains; but they took no notice of the order as far as it concerned themselves; and as to their chaplains, they declared that they would lay on them no such injunction, unless he on his part directed his preachers to abstain from discussing controversial points, until both parties had received a fair hearing. They refused to attend a procession of the host; and the Margrave of Brandenburg, lifting up his hands, exclaimed, 'I would rather this instant offer my head to the executioner, than thus renounce the Gospel and countenance idolatry!' That

intrepid Protestant also told Charles, that Christ had not instituted the sacrament to be borne in pomp through the streets, nor to be adored by the people; and that, in delivering the consecrated bread to his disciples, he had said, 'Take, eat,' but had never added, Put this sacrament in a vase, carry it publicly in triumph, and let the people fall down before it. The Elector of Saxony was equally firm. He had brought with him Melancthon, Agricola, Jonas, and Spalatinus. At the opening of the Diet, on the 20th, it was his duty to bear the sword of state, as grand marshal, before the emperor, when he went to mass; but he resolutely refused, although Charles threatened to confer his office on another. Consulting, however, with his divines, they represented the duty as a civil and not a religious ceremony, and persuaded him to attend his imperial master, by hinting that Elisha permitted Naaman to bow himself in the house of Rimmon, when the Syrian monarch leaned upon his arm. But though the Elector attended in his place, he and the Landgrave of Hesse remained standing, when the whole congregation prostrated themselves at the elevation of the consecrated wafer.

"The patrons of reformation requested Melancthon to draw up a statement which they might lay before the Diet, of the doctrines which they professed to believe. He commenced the undertaking with much diffidence, knowing its great importance, but was encouraged by the assistance of Luther, who was stationed for that purpose at the safer distance of Coburg, in Franconia. Melancthon was desirous that it should be signed by the divines alone, thinking that such a procedure would leave the princes more at liberty; but he was over-ruled, the princes considering that their own signatures would give greater weight to the document. When it was presented, the emperor refused to allow it to be read in a full Diet, but was persuaded to receive it the next day, in the chapel of the palace, which would only contain about two hundred auditors. Bayer, the Saxon chancellor, was provided with two copies, one in Latin and the other in German. When he advanced to read, Charles ordered him to use the former. 'Sire,' replied the undaunted civilian, 'we are now on German ground; and I trust that your majesty will not direct the apology of our faith, which ought to be made as public as possible, to be read in a language not understood by the Germans.' He then proceeded to read it in a voice so loud and distinct, that it was heard not only in the adjoining apartments, but also in the court-yard, which was crowded with people. As soon as the reading—which lasted two hours—was over, Pontanus, another lawyer, who held the Latin copy while the German was read, handed both over to the imperial secretary; and an offer was made to explain any obscurity, with an assurance that the Protestants were ready to refer the points in dispute to a general council. The emperor took the Latin copy, and descending from his throne, requested that the statement might not be published without his consent.

"This memorable document, known as the 'Confession of Augsburg,' may be divided into three parts; the first, containing articles on the undisputed points in divinity; the second, on those partly rejected by the Protestants; and the third, on such ceremonies and usages as they deemed it their duty to reject altogether."

Our list comprises some remarkable particulars belonging to the ecclesiastical history of Scotland. The earliest of these relates to the destruction of the cathedral of St. Andrew's and the religious buildings at Crail and the neighbourhood, after Knox's sermons. In the previous excesses of the populace at Perth, the heads of the Scottish Reformation had no share. It was otherwise, however, at Crail, and Anstruther, and St. Andrew's, especially the last-mentioned

place, where Knox, who preached in opposition to the wishes of the lords, declaring "that he could not in conscience decline it, and that he would preach whatever might be the result, chose," says Cook, (History of the Reformation in Scotland, vol. ii. p. 118,) "as the subject of his discourse, that part of the evangelical history which records the ejection of the buyers and sellers from the temple, and represented it as affording a warrant for purifying the church by casting out of it the pageantry of idolatry." Sermons of this order, delivered with Knox's irrepressible energy, could not but inflame the excitable minds of a people constitutionally fervid and daring, and at this time involved in a great civil and religious revolution; for the consequences, therefore, even if they did exceed the preacher's wishes, he was in truth responsible. Knox has accordingly been painted in the darkest colours as the most turbulent and abominable of iconoclasts; and his name is a very by-word of reproach in the mouths of those who rejoice in altar lights, make postures and prostrations before crucifixes, and find the essence of religious truth and feeling in fonts and rood-lofts, images and crosses, chancels, choirs, sedilia, and credences.

But if every graven image found among the Canaanites was ordered to be burned with fire, (Deut. vii. 25, 26); if Hezekiah "did right in the sight of the Lord," when he broke in pieces the brasen serpent which Moses had made, because the children of Israel burnt incense to it, (2 Kings xviii. 3, 4); and if, as our Lord himself has told us, "it is better to enter into life halt or maimed, rather than having two eyes, or two feet, to be cast into hell fire;" surely the destruction of the monuments of idolatry by a people who had been deluded and enslaved by them, was a necessary and justifiable means of reformation. We say this, of course, in recollection that the papal superstitions had, till then, been *imposed* upon the people. Had these monuments been the private possessions of a religious community, contented to enjoy the protection of the law, without endeavouring to employ the authority of government or the force of arms in the service of oppression, the case would have been different. But situated as they were, the Reformers, whether in Scotland or England, had no remedy. They acted upon principles, which, however they may be decried by irreligious artists, or Tractarian fanatics, are not only sanctioned by the word of God, but, as history shows, belong to our very nature. Many centuries ago, as Mr. Wathen tells us in his interesting work on Egypt, a place of Christian worship was erected within a quadrangle of the temple of Medeenet Haboo; and an examination of the walls of the quadrangle shows that, to adapt the place to its new object, it was found necessary to cover with a coating of plaster all the memorials of heathen worship, with which those walls had been decorated. These happily have been rediscovered. We

say happily, because the old Egyptian mythology is an effete system, and the paintings may, therefore, be brought forward, without danger, to aid the researches of the mythological antiquary. But Romanism is not effete. In the time of Knox, and other Protestant iconoclasts, it was, as it still is, fiercely struggling for a supremacy, which it maintained by captivating the imagination,—or, at least, the senses,—enslaving the intellect, and forcing the conscience. In his position, Knox acted not only with promptitude, but the truest wisdom. It is impossible to say to what extent the subsequent emancipation of the church in Scotland resulted from the timely, though violent, removal of the objects of idolatry.

In 1661, when James Guthrie was executed, we find the people of Scotland on the eve of another long and sanguinary struggle for their religious liberties. At this period, it was not, however, two religious parties contending for existence, but the people struggling against an arbitrary court, to preserve their church from the imposition of prelacy, and a Romanising liturgy. Mr. Guthrie, who was of an honourable family, and appears to have been a man of considerable learning and ability, had been professor of philosophy at St. Andrew's, where he gave sufficient proof of his being a good philosopher and an exact scholar. He is also described as a person of a very composed temper, and as having 'the greatest mixture of fervent zeal and sweet calmness of any in his time.' In common with the great mass of Presbyterians, he had been a staunch friend to royalty, and the cause of Charles II., when it seemed altogether hopeless: but this was overlooked at the Restoration. He was condemned for high treason on account of some pieces which he had written, to avert the oppressive measures which the court had just resolved upon, against the religious liberties of the nation (but in which pieces there was nothing inconsistent with his duty as a subject;) his declining to admit the king's competency to judge of ministerial doctrine in the first instance; and his attending meetings which, though offensive to the court, were expressly legalised by act of parliament. His indictment and defence are given, at length, in the appendix to "Wodrow's Church History," and more briefly in Crookshank's History. The real reason for his condemnation, is believed to have been the excommunication of the Earl of Middleton in 1650, the sentence on whom he had been appointed to read by a commission of the General Assembly. On the scaffold, where Captain William Govan also suffered with him, he is reported to have said,—

"I take God to record upon my soul, I would not exchange this scaffold with the palace or mitre of the greatest prelate in Britain. Blessed be God, who hath showed mercy to such a wretch, and has revealed his Son in me, and made me a minister of the everlasting Gospel, and that he hath deigned, in the midst of such contradiction

from Satan and the world, to seal my ministry upon the hearts of not a few of his people, and especially in the station wherein I was last,—I mean the congregation and presbytery of Stirling. Jesus Christ is my light and my life, my righteousness, my strength and my salvation, and all my desire. Him, O Him, I do with all the strength of my soul, commend unto you. *'Bless him, O my soul, from henceforth, even for ever.'* He concluded with the words of old Simeon—*'Now let thy servant depart in peace, since mine eyes have seen thy salvation.'*—*Crookshank's History*, vol. i. p. 119.

The next of the Scottish tragedies is the battle of Bothwell Brigg; a skirmish rendered memorable, not only by the pen of history, but of romance. It is unnecessary to give particulars that have been so often described. They make a bloody page in the book of civil and ecclesiastical tyranny. The probability that not a few of our readers are acquainted with this event, chiefly as described by the late Sir Walter Scott, justifies us, however, in recording a protest here against his representation of the religious character of his oppressed and suffering fellow-countrymen. To know the whole truth, our readers should peruse a valuable pamphlet on this subject, by the late Dr. M'Crie, the author of the lives of Knox and Melville, which includes a review of Scott's "Old Mortality." The pamphlet, which is reprinted in a volume of Dr. M'Crie's smaller pieces, is, with the rest of them, richly deserving of attention, and we discharge an agreeable duty in recommending the volume to our readers.

But our Scottish notices close with a matter of another and a deeper interest—an account of the results of one of the most memorable sermons which has been preached since the days of the apostles.

It was credibly ascertained that nearly five hundred persons had a discernible change wrought on them by this discourse, as Mr. Fleming testifies. The same author, who had the very best opportunity of knowing the whole case, adds, that "it was the sowing of a seed through Clydesdale, so as many of the most eminent Christians in that country could date either their conversion, or more remarkable confirmation in their case from that day." The occasion was a communion service at Shotts, a small place between Edinburgh and Glasgow; and what follows is from Dr. Gillies, who has recorded the principal circumstances, which he considered to be well attested, in his "Historical Collections."

"It was not usual, it seems, in those times to have any sermon on the Monday after dispensing the Lord's supper. But God had given so much of his gracious presence, and afforded his people so much communion with himself, on the foregoing days of that solemnity, that they knew not how to part without thanksgiving and praise. There had been (as was said before) a vast confluence of choice Christians, with several eminent ministers, from almost all the corners of the land, that had been many of them there together, for several days before the sacrament, hearing sermon, and joining together in larger or lesser companies, in prayer, praise, and spiritual conferences. While their hearts were warm with the love of God, some,

expressing their desire of a sermon on the Monday, were joined by others, and in a little time the desire became very general. Mr. John Livingstone, chaplain to the Countess of Wigton, (at that time only a preacher, not an ordained minister, and about twenty-seven years of age,) was, with very much ado, prevailed on to think of giving the sermon. He had spent the night before in prayer and conference, but when he was alone in the fields, about eight or nine in the morning, there came such a misgiving of heart upon him, under a sense of unworthiness and unfitness to speak before so many aged and worthy ministers, and so many eminent and experienced Christians, that he was thinking to have stolen quite away, and was actually gone away to some distance; but when just about to lose sight of the Kirk of Shotts, these words, 'Was I ever a barren wilderness or a land of darkness?' were brought into his heart with such an overcoming power, as constrained him to think it his duty to return and comply with the call to preach, which he accordingly did with good assistance, for about an hour and a-half, on the points he had meditated from the text, Ezek. xxxvi. 25, 26, '*Then I will sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.*' As he was about to close, a heavy shower coming suddenly on, which made the people hastily take to their cloaks and mantles, he began to speak to the following purpose: 'If a few drops of rain from the clouds so discomposed them, how discomposed would they be, how full of horror and despair, if God should deal with them as they deserved; and thus he will deal with all the finally impenitent. That God might justly rain fire and brimstone upon them, as upon Sodom and Gomorrah, and the other cities of the plain. That the Son of God, by tabernacling in our nature, and obeying and suffering in it, is the only refuge and covert from the storm of Divine wrath due to us for sin. That his merits and mediation are the alone screen from that storm, and none but penitent believers shall have the benefit of that shelter.' In these, or some expressions to this purpose, and many others, he was led on about an hour's time (after he had done with what he had premeditated) in a strain of exhortation and warning, with great enlargement and melting of heart.

"The following particular instances are well attested, and, if it were proper, some of the persons could be named. On that remarkable Monday, three of our young gentlemen in Glasgow, had made an appointment to go to Edinburgh, to wait upon the public diversions there. They alighted at Shotts to take breakfast. One of the number proposed, as there was a young man to preach that day, (Mr. Livingstone, the Lady Wigton's chaplain,) if the rest would agree, they might go and hear sermon, probably more out of curiosity than any other motive. And, for the more expedition, they proposed to come away just at the end of the sermon, before the last prayer. But the power of God was so felt by them accompanying that sermon, that they could not come away till all was over. When they returned to the public house to take their horses they called for some drink before they mounted, but, when the drink was set upon the table, they all looked to one another; none of them durst touch it till a blessing was asked; and as it was not their manner formerly to be careful about such things, one of them at last proposed: 'I think we should ask a blessing to our drink.' The other two readily agreed, and put it upon one of the company to do it, which he readily did. When they had done, they could not rise until another should return thanks. They went on their way more sober and sedate than they used to be, but none of them mentioned his inward concern to another, only now and then they would have said, 'Was it not a great sermon we heard?' another would have answered, 'I never heard the like of it.'

They went to Edinburgh, but instead of waiting upon diversions or company, they kept their rooms the most part of the time they were in town, which was only about two days, when they were all quite weary of Edinburgh, and proposed to return home. Upon the way home they did not yet discover themselves to one another; and after they were some days in Glasgow, they kept their rooms very much, and came seldom abroad. At last one of them made a visit to another, and made a discovery of what God had done for him at Shotts; the other frankly owned the concern he was brought under at the same time. Both of them went to the third, who was in the same case; and they all three agreed directly to begin a fellowship meeting. They continued to have a practice suitable to their profession (so far as my informer heard) as long as they lived; and some of them lived to advanced age, and were eminent and useful men in the place.

"Another instance was of a very poor man, a horse-hirer in Glasgow, whom a gentlewoman had employed to carry her to Shotts. In time of sermon he had taken out his horse to feed at a small distance from the tent. When the power of God was so much felt in the latter part of the sermon, he apprehended that there was a more than ordinary concern amongst the people. He hastily rose up and ran into the congregation, where he was made a sharer of what God was distributing among them that day."—*Gillies' Historical Collection*, vol. i. pp. 310—312.

We have already given, in our January number, the chief particulars of Kajarnak's conversion. Some interesting additional details may be found in Crautz's "History of Greenland and of the Mission of the United Brethren" in that country. Those details show him to have been remarkably superior, in intelligence and energy of character, as well as piety, to his fellow-countrymen in general. His subsequent behaviour, and his death, gave admirable evidence of the truth and consistency of his religious profession.

The birth-days of Pascal and John Howe occur in the month of June. Both are memorable days; for those two great men were both of them distinguished ornaments and blessings to their country. Pascal, by his immortal "Lettres Provinciales," did more to expose the corrupt morality of the Jesuits, and subvert their influence in society, than was ever done by any other writer. Howe, in his invaluable writings on many subjects—writings whose depth and vigour are equalled only by their purity and catholicity—has left imperishable monuments of ministerial fidelity and zeal. His life, too, like the apostle Paul's, is an impressive and inviting example of evangelical holiness.

We must pass, almost in silence, the remaining notices in our list. Philip Henry, Flavel, Francke, Oberlin, and Carey, sweetly slept in Jesus, having most of them been honourably and fully occupied in the service of their Master. They remind us of the innumerable company which shall be gathered from every nation, kingdom, tongue, and people under heaven, to sit down with Abraham, Isaac, and Jacob, at the marriage supper of the Lamb. Each one of them left a fragrant memory behind him. Francke's was a peaceful end. He died surrounded by his friends, whom he comforted with many precious texts of holy

Scripture. Henry suffered greatly towards the last, but faith and patience triumphed over pain.

"*I am tormented,*" said he once, "but blessed be God, *not in this flame;*" and soon after, "I am all on fire," (when at the same time his extreme parts were cold) but he presently added, "Blessed be God, it is not the fire of hell." To some of his neighbours who came in to see him, he said, "Oh, make sure work for your souls, by getting an interest in Christ while you are in health, for if I had that work to do now, what would become of me? But I bless God I am satisfied." . . .

"Towards ten or eleven o'clock that night his pulse and sight began to fail. Of the latter he himself took notice, and inferred from it the near approach of his dissolution. He took an affectionate farewell of his dear yoke-fellow, with a thousand thanks for all her love, and care, and tenderness; and left a blessing for all his dear children, and their dear yoke-fellows, and little ones that were absent. He said to his son who sat under his head, 'Son, the Lord bless you! and grant that you may do worthily in your generation, and be more serviceable to the church of God than I have been.' Such was his great humility to the last. And when his son replied, 'Oh sir, pray for me that I may tread in your steps;' he answered, 'Yea, follow peace and holiness, and let them say what they will.' More he would have said to bear his dying testimony to the way in which he had walked, but nature was spent, and he had not strength to express it.

"His understanding and speech continued almost to the last breath, and he was still in his dying agonies, calling upon God and committing himself to him. One of the last words he said, when he found himself ready to depart, was, *O Death, where is thy* — With that his speech faltered, and within a few minutes, after about sixteen hours' illness, he quietly breathed out his precious soul into the hands of his dear Redeemer, whom he had trusted and faithfully served in the work of the ministry, about forty-three years."—*Life by his Son. Sir J. B. Williams' edition, 1825. 8vo. pp. 222, 223.*

The death of Oberlin was in no way remarkable. He died, as he had lived, in peace. We copy from the concluding chapter of his history, a passage expressive of his deep anxiety for the spiritual welfare of his flock. May it speak to the heart of all who are engaged in the ministry of Christ!

"Towards the latter part of Oberlin's life the infirmities of age precluded his discharging the greater part of his pastoral functions, and he was therefore compelled to delegate the charge to his son-in-law, Mr. Graff, being able to do little more than occupy himself in *constant prayers* for his beloved flock. That no individual might be omitted in the intercession at the throne of grace, he used in the morning to take his church register of baptisms in his hand, and to pray, at stated intervals during the day, for every person whose name was there mentioned, as well as for the community at large. At all periods of his residence in the Ban de la Roche, Oberlin had a deep feeling of the value of intercessory prayer, and so alive was he on this point, and so fearful lest he should omit any one whom he particularly wished to remember, that he wrote the names of such persons in chalk upon the black door of his chamber."—*Life, cap. x. 8th ed. pp. 291—292.*

Not having at hand the sermon preached by Howe on occasion of Mrs. Baxter's death, we cannot, as we would have done, append his just appreciation of her admirable character. She was a noble-minded

woman, worthy in every sense to be the wife of the immortal Baxter. But we must leave this passing mention of her with an assurance to our readers that if they would appreciate her distinguished excellences, they should peruse the faithful and instructive memoir written by her husband. It abounds above many even of his writings, in details of Christian experience; and is especially valuable for its tender, wise, and practical discrimination. To Christian women, especially those of a superior station in society, and to Christian wives, this memoir holds forth an exemplary portraiture. It was some years ago reprinted in 12mo., and an abstract of it has since been published by the Religious Tract Society.

LORD BACON'S CONFESSION OF FAITH.

TO THE EDITOR OF THE CONGREGATIONAL MAGAZINE.

MY DEAR SIR,—In your last number you inserted some devotional compositions written by Lord Bacon. I now send you his confession of faith. This document I regard as really a gem in theology; and should you find room for its insertion, I feel persuaded that while you thus enrich your pages you will confer a favour on many of your subscribers. I have endeavoured to ascertain whether it is much known or not; and the result of my inquiries is, that comparatively few, even of those who are familiar with books, are aware that Bacon ever published a confession of faith. Except once, in a work which is now become both scarce and dear, it has I believe never before been printed in a detached form.

As a denomination, we call no man master on earth. Our cherished maxim is—One is our master, even Christ. To those, however, who take an interest in theological questions, it will afford no small satisfaction to find the doctrinal sentiments which as a body we maintain, so clearly and happily stated by Bacon in his confession. Viewed in this light, it deserves serious consideration. We are aware that many of the opinions which he here avows were found also in the prevailing theology of the age, and continued to be much more generally received before the Restoration than after that period. Yet surely it is needless to say that Bacon was no slave to the current opinions of the times, either in divinity or in any other subject. The great reformer in philosophy appears to have cultivated the most profound deference for the oracles of God, and to have made them his constant and delighted study. If then the founder of the inductive philosophy arrived at those conclusions which we believe to be the peculiar and distinguishing truths of the Gospel, it is a strong presumption that they really are the doctrines taught in the Scriptures of truth. In saying this, of course we do not mean to affirm, that we pledge ourselves to every word and thought found in the confession.

But the insertion of this document may have a further effect—it may possibly lead, in some instances, to the study of Lord Bacon's other writings. The late Dr. Arnold had only two or three favourite authors; of these, Bacon was one. Among the directions which he gave to students for the ministry, was daily to study Bacon's works, and rather than omit this, to neglect other books usually deemed valuable. Bacon's productions have been finely described as "the seeds of things." In addition to noble thoughts and felicitous diction, the tone which pervades them is admirably adapted to promote that mental vigour which is so essential to a sound interpretation of the inspired volume.

It was once my intention to add a few remarks on several parts of this confession. But these I omit lest I should encroach too much on your space—simply referring to the exalted conceptions of the character of God, and of the extent of the mediation of Christ, contained in the second paragraph.

I remain, my dear Sir, cordially yours,

FRATER.

London, April, 1845.

P.S. May I beg leave to correct two verbal misprints in my last communication; one of which materially affects the meaning of the sentence in which it occurs? In line sixth from the bottom of page 275, instead of *force* read *first*; and in line eleventh, for *more* read *some*.

*A Confession of Faith written by the Right Honourable
Francis Bacon, Baron of Verulam.*

"I BELIEVE that nothing is without beginning but God; no nature, no matter, no spirit, but one, only, and the same God. That God, as he is eternally Almighty, only wise, only good, in his nature; so he is eternally Father, Son, and Spirit in persons.

"I believe that God is so holy, pure, and jealous, as it is impossible for him to be pleased in any creature, though the work of his own hands; so that neither angel, man, nor world, could stand, or can stand, one moment in his eyes, without beholding the same in the face of a Mediator; and, therefore, that before him, with whom all things are present, the Lamb of God was slain before all worlds; without which eternal counsel of his, it was impossible for him to have descended to any work of creation; but he should have enjoyed the blessed and individual society of three persons in Godhead for ever.

"But that, out of his eternal and infinite goodness and love, purposing to become a Creator, and to communicate to his creatures, he ordained in his eternal counsel, that one person of the Godhead should be united to one nature, and to one particular of his creatures; that so, in the person of the Mediator, the true ladder might be fixed, whereby God might descend to his creatures, and his creatures might ascend to God: so that God, by the reconciliation of the Mediator, turning his countenance towards his creatures, (though not in equal light and degree,) made way unto the dispensation of his most holy and secret will; whereby some of his creatures might stand, and keep their estate; others might possibly fall and be restored; and

others might fall and not be restored to their estate, but yet remain in being, though under wrath and corruption: all with respect to the Mediator, which is the great mystery and perfect centre of all God's ways with his creatures; and unto which, all his other works and wonders do but serve and refer.

"That he chose (according to his good pleasure) man to be that creature, to whose nature the person of the eternal Son of God should be united; and amongst the generations of men, elected a small flock, in whom (by the participation of himself) he purposed to express the riches of his glory, all the ministration of angels, damnation of devils and reprobates, and universal administration of all creatures, and dispensation of all times; having no other end, but as the ways and ambages of God, to be further glorified in his saints, who are one with their head, the Mediator, who is one with God.

"That by the virtue of this his eternal counsel, he condescended of his own good pleasure, and according to the times and seasons to himself known, to become a Creator; and by his eternal Word created all things; and by his eternal Spirit doth comfort and preserve them.

"That he made all things in their first estate good, and removed from himself the beginning of all evil and vanity into the liberty of the creature; but reserveth in himself the beginning of all restitution to the liberty of his grace, using nevertheless, and turning the falling and defection of the creature (which to his prescience was equally known) to make way to his eternal counsel, touching a Mediator, and the work he purposed to accomplish in him.

"That God created spirits, whereof some kept their standing, and others fell: he created heaven and earth, and all their armies and generations; and gave unto them constant and everlasting laws, which we call nature; which is nothing but the laws of the creation; which laws nevertheless have had three changes or times, and are to have a fourth or last. The first, when the matter of heaven and earth was created without form; the second, the interim of perfection of every day's work; the third, by the curse, which, notwithstanding, was no new creation; and the last, at the end of the world, the maner whereof is not yet fully revealed: so as the laws of nature, which now remain and govern inviolably till the end of the world, began to be in force when God first rested from his works, and ceased to create; but received a revocation, in part, by the curse; since which time they change not.

"That, notwithstanding, God hath rested and ceased from creating since the first Sabbath, yet, nevertheless, he doth accomplish and fulfil his Divine will in all things, great and small, singular and general, as fully and exactly by providence as he could by miracle and new creation, though his working be not immediate and direct, but by compass; not violating nature, which is his own law upon the creature.

"That at the first, the soul of man was not produced by heaven or earth, but was breathed immediately from God, so that the ways and proceedings of God with spirits are not included in nature, that is, in the laws of heaven and earth; but are reserved to the law of his secret will and grace; wherein God worketh still, and resteth not from the work of redemption, as he resteth from the work of creation; but continueth working till the end of the world, what time that work also shall be accomplished, and an eternal Sabbath shall ensue. Likewise that, whensoever God doth transcend the law of nature by miracles, (which may even seem as new creations) he never cometh to that point or pass, but in regard of the work of redemption, which is the greater, and whereto all God's signs and miracles do refer.

"That God created man in his own image, in a reasonable soul, in innocency, in free-will, and in sovereignty; that he gave him a law and commandment, which were in his power to keep, but he kept it not: that man made a total defection from God, presuming to imagine, that the commandments and prohibitions of God were

not the rules of good and evil; but that good and evil had their own principles and beginnings, and lusted after the knowledge of those imagined beginnings; to the end, to depend no more upon God's will revealed, but upon himself, and his own light, as a God; than the which there could not be a sin more opposite to the whole law of God: that yet, nevertheless, this great sin was not originally moved by the malice of man, but was insinuated by the suggestion and instigation of the devil, who was the first defected creature, and fell of malice, and not by temptation.

"That upon the fall of man, death and vanity entered by the justice of God; and the image of God in man was defaced; and heaven and earth, which were made for man's use, were subdued to corruption by his fall; but then, that instantly, without intermission of time, after the word of God's law became, through the fall of man, frustrate as to obedience, there succeeded the greater word of the promise, that the righteousness of God might be wrought by faith.

"That as well the law of God as the word of his promise, endure the same for ever; but that they have been revealed in several manners, according to the dispensation of times. For the law was first imprinted in that remnant of light of nature, which was left after the fall, being sufficient to accuse: then it was more manifestly expressed in the written law; and was yet more opened by the prophets; and lastly, expounded in the true perfection by the Son of God, the great prophet and perfect interpreter; as also fulfiller of the law. That likewise, the word of the promise was manifested and revealed: first, by immediate revelation and inspiration; after by figures, which were of two natures; the one, the rites and ceremonies of the law; the other, the continual history of the old world, and church of the Jews; which though it be literally true, yet is it pregnant of a perpetual allegory and shadow of the work of the redemption to follow. The same promise or evangile was more clearly revealed and declared by the prophets, and then by the Son himself; and lastly, by the Holy Ghost, which illuminateth the church to the end of the world.

"That in the fulness of time, according to the promise and oath, of a chosen lineage, descended the blessed seed of the woman, Jesus Christ, the only-begotten Son of God, and Saviour of the world: who was conceived by the power and overshadowing of the Holy Ghost, and took flesh of the virgin Mary: that the Word did not only take flesh, or was joined to flesh, but was made flesh, though without confusion of substance or nature: so as the eternal Son of God, and the ever-blessed son of Mary was one person: so one, as the blessed virgin, may be truly and catholically called Deipara, the mother of God: so one, as there is no unity in universal nature, not that of the soul and body and man so perfect; for the three heavenly unities (whereof this is the second) exceed all natural unities: that is to say, the unity of the three persons in Godhead; the unity of God and man in Christ; and the unity of Christ and the church; the Holy Ghost being the worker of both these latter unities; for by the Holy Ghost was Christ incarnate and quickened in flesh; and by the Holy Ghost is man regenerate and quickened in spirit.

"That Jesus, the Lord, became in the flesh a sacrificer, and a sacrifice for sin; a satisfaction and price to the justice of God; a meritor of glory and the kingdom; a pattern of all righteousness; a preacher of the word which himself was; a finisher of the ceremony; a corner-stone to remove the separation between Jew and Gentile; an intercessor for the church; a Lord of nature in his miracles; a conqueror of death and the power of darkness in his resurrection; and that he fulfilled the whole counsel of God; performing all his sacred offices, and anointing on earth; accomplished the whole work of the redemption and restitution of man to a state superior to the angels; (whereas the state of man by creation was inferior) and reconciled and established all things according to the eternal will of the Father.

"That in time Jesus the Lord was born in the days of Herod, and suffered under

the government of Pontius Pilate, being deputy of the Romans, and under the high-priesthood of Caiaphas, and was betrayed by Judas, one of the twelve apostles, and was crucified at Jerusalem; and after a true and natural death, and his body laid in the sepulchre, the third day he raised himself from the bonds of death, and arose and showed himself to many chosen witnesses, by the space of divers days; and at the end of those days, in the sight of many, ascended into heaven; where he continueth his intercession: and shall from thence at the day appointed come in the greatest glory to judge the world.

"That the sufferings and merits of Christ, as they are sufficient to do away the sins of the whole world, so they are only effectual to those which are regenerate by the Holy Ghost, who breatheth where he will of free grace; which grace, as a seed incorruptible, quickeneth the spirit of man, and conceiveth him anew a son of God and member of Christ; so that Christ, having man's flesh, and man having Christ's Spirit, there is an open passage and mutual imputation; whereby sin and wrath was conveyed to Christ from men; and merit and life is conveyed to men from Christ: which seed of the Holy Ghost first figureth in us the image of Christ slain or crucified through a lively faith; and then reneweth in us the image of God in holiness and charity; though both imperfectly, and in degrees far differing, even in God's elect; as well in regard of the fire of the Spirit, as of the illumination thereof; which is more or less in a large proportion; as namely, in the church before Christ; which yet nevertheless was partaker of one and the same salvation with us; and of one and the same means of salvation with us.

"That the work of the Spirit, though it be not tied to any means in heaven or earth, yet it is ordinarily dispensed by the preaching of the word; the administration of the sacraments; the covenants of the fathers upon the children; prayer, reading; the censures of the church; the society of the godly; the cross and afflictions; God's benefits; his judgments upon others; miracles; contemplation of his creatures; all which (though some be more principal) God useth as the means of vocation and conversion of his elect; not derogating from his power to call immediately by his grace, and at all hours and moments of the day (that is, of man's life) according to his good pleasure.

"That the word of God, whereby his will is revealed, continued in revelation and tradition until Moses; and that the Scriptures were from Moses's time, to the times of the apostles and evangelists; in whose age, after the coming of the Holy Ghost, the teacher of all truth, the book of the Scriptures was shut, and closed, so as not to receive any new addition; and that the church hath no power over the Scriptures to teach or command anything contrary to the written word, but is as the ark, wherein the tables of the first testament were kept and preserved; that is to say, the church hath only the custody and delivery over the Scriptures committed unto the same; together with the interpretation of them, but such only as is conceived from themselves.

"That there is an universal or catholic church of God, dispersed over the face of the earth, which is Christ's spouse and Christ's body; being gathered of the fathers of the old world, of the church of the Jews, of the spirits of the faithful dissolved, and the spirits of the faithful militant, and of the names yet to be born, which are already written in the book of life. That there is also a visible church, distinguished by the outward works of God's covenant, and the receiving of the holy doctrine, with the use of the mysteries of God, and the invocation and sanctification of his holy name. That there is also an holy succession in the prophets of the New Testament and fathers of the church, from the time of the apostles and disciples, which saw our Saviour in the flesh, unto the consummation of the work of the ministry; which persons are called from God by gifts, or inward anointing; and the vocation of God followed by an outward calling and ordination of the church.

"I believe that the souls of such as die in the Lord are blessed, and rest from their labours, and enjoy the sight of God; yet so, as they are in expectation of further revelation of their glory in the last day. At which time all flesh of men shall arise and be changed, and shall appear and receive from Jesus Christ his eternal judgment; and the glory of the saints shall then be full; and the kingdom shall be given up to God the Father; from which time all things shall continue for ever in that being and state, which then they shall receive: so as there are three times, (if times they may be called) or parts of eternity. The first, the time before beginnings, when the Godhead was only, without the being of any creature; the second, the time of the mystery, which continueth from the creation to the dissolution of the world; and the third, the time of the revelation of the sons of God; which time is the last, and is everlasting without change."

IRISH REGIUM DONUM.

As every thing that illustrates the history of those government grants to dissenting ministers which are now felt to be so unsound in principle and embarrassing in practice, should be before the eyes of the voluntaries of the empire, we transcribe the following letter of "His Excellency Hugh Boulter, D.D., Lord Primate of all Ireland, &c." from a collection of his "Letters" published in two vols. 8vo. at Oxford, 1769. It was addressed in 1729, to Sir Robert Walpole, then Chancellor of the Exchequer and first Lord of the Treasury. It tells its own tale, and requires no comment from us.*

TO SIR ROBERT WALPOLE.

"Dublin, March 31st, 1729.

"SIR,—The dissenting ministers of this place having applied to me to recommend their case and that of their brethren to your kind patronage, I have made bold to trouble you with this letter by Mr. Craghead, one of their number, and their solicitor on this occasion. They inform me that His late Majesty† was graciously pleased to give out of his privy purse to the ministers of the north, £400 *per annum*, and the like sum to those of the south, to be distributed to those ministers who had no share of the £1200, on the establishment here: and that His present Majesty has graciously continued his allowance to them: that, by His late Majesty's death, they apprehend they lost two years, which they hoped to have otherwise received. They are sensible there is nothing due to them, nor do they make any such claim: but as the calamities of this kingdom are at present very great, and by the desertion of many of their people to America, and the poverty of the greatest part of the rest, their contributions, particularly in the north, are very much fallen off, it would be a great instance of His Majesty's goodness, if he would consider their present distress.

* As the subject of the *Regium Donum* both of Ireland and England, is likely to engage the public attention in a few weeks, we beg to intimate that an article on the former will be found in this Magazine for June, 1835, pp. 451—454; and that the latter is fully discussed in papers that were inserted in our Magazine for March and December 1837, pp. 141—165; 820—822.

† George I. who died June 11th, 1727.

"Sir, it is certain they are under very great difficulties at present on the accounts they mention; I am assured from good hands, that several of them who have had £50 *per annum* from their flock, do not receive £15. It is but doing them justice, to affirm that they are very well affected to His Majesty and his royal family, and by the best inquiries I could make, do their endeavours to keep their congregations from deserting the country; not more than one or two of the younger ministers having any ways encouraged the humour now prevailing here. And His Majesty's goodness in giving them some extraordinary relief on this occasion of their present great distress, would undoubtedly make them more active to retain their people here.

"I cannot help mentioning on this occasion that what with scarceness of corn in the north, and the loss of all credit there by the numbers that go, or talk of going to America, and with the disturbances in the south, this kingdom is at present in a deplorable condition. But I hope we shall be able to keep every thing pretty quiet, and if it please God to send us a good harvest, things will gradually mend.

"I am, &c.,

"HU. ARMACH."

AN ILLUSTRATION OF DR. STRAUSS'S METHOD OF CRITICISM.

THE following *jeu d'esprit* exhibits the mode in which the history of the settlement of New England may be accounted for (without the necessity of supposing it real) according to the method of criticism adopted by Dr. Frederick Strauss in his *Leben Jesu*—"The Life of Jesus."

The whole history of the settlement of New England we may call a tissue of mythical stories, borrowed in part from the Old Testament, in part from the apocalypse, and in part from fancy. The British government oppressing the Puritans, is the great red dragon in the Revelations, as is shown by the national arms, and by the British legend of St. George and the dragon. The splendid career of the new people is borrowed from the persecuted woman's poetical history. As to her dress, she is "clothed with the sun," etc. The stars of the national banner are only the crown of twelve stars on the poetic being's head. The perils of the pilgrims in the *Mayflower* are only the woman's flight on the wings of a great eagle. The war between the two countries is only the "practical application" of the flood which the dragon cast out against the woman, etc. The story of the Declaration of Independence is liable to many objections. The Congress was held at a town whose very name is suspicious, and marks it as mythical; *Philadelphia*, *brotherly love*. The date is suspicious; it was the *fourth* day of the *fourth* month (reckoning from *April*, as it is probable that the Heraclidæ, and Scandinavians, possible that the aboriginal Americans, and certain that the Hebrews, did.) Now *four*

was a sacred number with the Americans ; the president was chosen for *four* years ; there were *four* departments of affairs ; *four* divisions of the political power, — namely, the people, the congress, the executive, and the judiciary. Besides, (what is still more remarkable,) three of the presidents, two of whom, it is alleged, signed the declaration, died on the *fourth* of July, and the two latter exactly *fifty* years after they had signed it, and about the *same hour* of the day. The year also is suspicious ; 1776 is but an ingenious combination of the sacred American number *four*, which is repeated three times, and then multiplied by itself to produce the date ; thus $444 \times 4 = 1776$. Now, dividing 444 by 4, we have *unity* thrice repeated, 111. This is a manifest symbol of the national *oneness*, (likewise, be it remembered, represented in the motto *e pluribus unum*,) and of the national *religion*, of which the Triniform Monad, or “Trinity in Unity,” and “Unity in Trinity,” is the well-known sign. Still farther, the declaration is metaphorically expressed, and might easily be shown to presuppose an acquaintance with the transcendental philosophy, on the part of the American people. Now the Kritik of Pure Reason was not published till *after* the Declaration of Independence. Still farther, the Americans were never, to use the nebulous expressions of the Hegelians, an idealo-transcendental-subjective, but an objectivo-concretivo-practical people, to the last degree ; therefore, a metaphysical document, and, most of all, a legal-congressional-metaphysical document, is highly suspicious as found among them. Farther, if this declaration had been made and accepted by the whole nation, as is pretended, we cannot account for the fact, that the fundamental maxim of that document, namely, “all men are born free,” etc. was perpetually lost sight of, and a large portion of the people kept in slavery. Still later, petitions, supported by this fundamental article, are said to have been rejected by Congress with unexampled contempt ; whereas, if the history is not mythical, slavery never had a legal existence after 1766. What, then, becomes of the history of the United States which all Europe believes ?

J. H.

STANZAS.

MAN looks abroad upon the earth,
And all is beautiful ;—nor dearth,
But lovely verdure, greets his sight ;
As it was wont, 'neath Eden's light,
That o'er that dreamy landscape threw
Delicious light—a heaven of blue.

Man looks abroad upon the earth,
Beholds the sun, whose glorious birth
Calls up a thousand voices sweet,
That from the woodland thicket greet,
Or climb with joy's ecstatic wing
Aloft, to heaven's high gate, to sing.

Man fixes on the earth his gaze :
The sun hath sunk, while evening's rays
Tells that the day is nearly spent,
While shadows of the night prevent
Objects that charm, from charming more,
Till the sun rises, as before.

Man fixes on the earth his gaze ;
When lo ! the moon's mild chastened rays
Shed a new aspect o'er the scene,
And throws a soft and silvery sheen,
Attended by a glittering train,
That stud the bright ethereal plain.

Man looks abroad upon the earth,
And all is frail, as is his birth.
The sun that shines, shall shine no more,
And the green earth be green no more,
The moon and stars shall all decay,
And the great globe too, pass away.

Man looks abroad upon the earth,
A spirit of transcendent worth :
The whole creation wastes away,
Yet man exists through endless day,
A creature of immortal bloom,
Born to survive the darksome tomb.

Man fixes on the earth his gaze,
Honour and wealth,—renown hath praise,
A golden bait, to please his eye,
For which he pants, with eager sigh ;
Yet deems it, when he grasps the prize,
A phantom that allured his eyes.

Man thus enchained through every age,
Would he but scan the *sacred page*,
The *charter* of his liberty,
And *refuge* where his soul might flee,—
Then, bidding earth's last scenes adieu,
Cling to the *cross*, faith holds to view.

Peckham Rye.

J. S. H.

REVIEWS.

1. *The Antiquities of the Christian Church. Translated and compiled from the Works of Augusti; with numerous additions from Rheinwald, Siegel, and others. By the Rev. Lyman Coleman.* London: Ward and Co. Med. 8vo. pp. 224.
2. *A Church without a Prelate. The Apostolical and Primitive Church Popular in its Government, and Simple in its Worship. By Lyman Coleman. With an Introductory Essay by Dr. Augustus Neander.* London: Ward and Co. Med. 8vo. pp. 120.
3. *Church Principles Considered in their Results. By W. E. Gladstone, Esq., late Student of Christchurch, and M.P. for Newark.* London: Murray; Hatchard and Son. 8vo. pp. 562.

THE time is come when a larger measure of attention must be given to the subject of church government; when all good men must honestly and fearlessly inquire what is the mind of the Spirit, and fully yield to their convictions. If wrong, they must renounce their errors, and if right, stand to their views, with the firmness of men who have carefully re-surveyed the ground they occupy, and are conscious of their integrity. Although the safety of the church may depend mainly on its theology, its theology is far more intimately connected with the administration of its rites and discipline than is commonly supposed. From not perceiving this, we suppose it is, that evangelical men, in general, while admitting, are comparatively indifferent to, the present perils of the church; that evangelical clergymen, in particular, while repudiating as Romanists, those men who have revived the old doctrines, have lost their recent catholic tendencies, imbibed so much of the spirit of the parties they denounce, and quietly call them brethren; and that so many of the laity, without being shocked or discomposed, can consent to hear Mr. Newman or Mr. F. W. Faber in the morning, and Mr. Bradley or Mr. Dale in the afternoon. But was there, or was there not, a difference between Luther and Leo, between Latimer and Laud, between Knox and Bonner; and though the former were never able to shake off all the errors of the system they renounced, was not that difference vital, irreconcilable? But it is easy to see that the church principles of the latter constituted their theology; and that their doctrines of salvation were bound up with their ritual and govern-

ment. If the minister of Jesus Christ be a priest ; if a select number of priests only, called bishops or prelates, can order and appoint other priests ; if the government of the church rests in the priesthood alone ; if grace inheres in the sacraments ; and if such priests only can lawfully administer them, &c. ; we think that Popery—not the Popery of the middle ages, it may be, but *essential* Popery—is the sure result. Rome may be too far to reach in a day ; but Puseyism may be the traveller's rest on the road-side, and, refreshed there for a season,

“——— facilis descensus Averni :
Noctes atque dies patet atri janua ditis.”

And it would seem that the laity move faster in that direction than their leaders. Whether it be that they have no “*aurea membrana*” before the eye, and more clearly discern the substantial sameness of the Anglo and Roman Catholic systems ; or whether it be that their zeal is more hasty and not so nicely tempered with forethought and prudence, we say not ; but certain it is they have shown some impatience to embrace their too long slighted mother,—not a few are muttering,

“——— quid Thesæa, magnum
Quid memorem Alciden ? et mî genus ab Jove summo ;”

and many, to the scandal of the reluctant clergy,* have taken the decisive step.

Now the whole matter at issue resolves itself into the simple question, “What is a Christian church ?” or into the wider, but equally intelligible inquiry, “What constitutes the church of Christ on earth ?” But with the Bible open before us, for eighteen centuries, and with the aid of various other lights falling upon us, men are, apparently, less agreed in the answer to be given to these inquiries than at any former period. How strange, how passing strange ! Yet the reader of these pages has the proof of it before him. We have a learned divine, and a most excellent man, writing a book to show that the church of the New Testament—consequently the true visible church of Christ on earth—is a church without a prelate ;—we have one of our most distinguished laymen, a learned and excellent man also, writing another book to prove that prelacy—in other words the episcopacy of the Church of England—enters into the very essence, and constitutes the very fundamental of the church ; and that that body that has it not, has no claim to be regarded as belonging to the true visible church of the Redeemer. This difference on this primary point, causes them to differ as widely in their views of the government, the discipline, and the rites proper to a church. So that the church described by one, has scarcely any

* We regard the continuance of Messrs. Ward and Oakley in a Protestant church, as one of the most shocking and audacious instances of moral obliquity we ever knew.

resemblance to the church of the other; while each is so affected by that variation, that whatever may be their agreement in other points, assuredly not less essential and weighty, they cannot be made to coalesce. Mr. Coleman, however, would seem to have the advantage over Mr. Gladstone in this: he does not deny to the church *with* a prelate, the character of a true church; and, though he would earnestly entreat her to consider whether she has not made an injurious addition to Christ's institution, and if so to remove it, would, in the mean time, extend to her the right hand of fellowship. Mr. G., however, refuses to invest with this high dignity the church *without* a prelate; and content with acknowledging the individual piety of some who belong to it, excides her utterly from the visible church of Christ. But Mr. Coleman is an American, he may not understand the matter; true, there is episcopacy in America, but he may not be familiar with that of the English church. Aware that this consideration will be sufficient to deter many a churchman from looking at his book, we are gratified at being able to put a weight in Mr. C.'s scale, which, as far as authority goes, will assuredly place him on a level with Mr. G. The Rev. Mr. Bickersteth, one of the most honoured ministers of the English church, in the month of September last year, 1844, *publicly* made this declaration;—"The church of Christ is larger than any particular church—blessed be God!—whether established or non-established; whether episcopalian or non-episcopalian. I consider that church government is very far removed from being an essential of the church of CHRIST." Here we have the divine against the layman of his own prelatie society, and with the divine of the non-prelatie. Can Mr. Gladstone then be surprised, that with such testimonies supporting our own deep convictions, we should claim to be regarded as a church proper; and that, notwithstanding his very skilful parryings, we should still charge the exclusiveness of English episcopacy with great arrogance? Here is still the fact, however, that in the nineteenth century we have before us two volumes from able pens, thus disagreeing in the nature of a church! What shall we make of it? Which is right? Who shall arbitrate between them? We despair of bringing them to an agreement; yet are there a few matters in each, which, after giving our readers some idea of the books and the writers, we wish to note.

Of Mr. Coleman's works, his "Christian Antiquities" was first published. It professes to be chiefly compiled from the learned and elaborate work of Augusti; yet it may be truly said to be a *new* work, since the author appears not to have taken for granted any of his statements, but to have collated and compared all his facts with Rheinwald, Siegel, Bingham, or with the original authorities; as well as to have incorporated much matter from these writers with that taken from Augusti, at an immense cost of time and labour. It contains a vast amount of

information on almost every branch of the subject it discusses, in two hundred and twenty-four pages large octavo, double columns,—equal to about two ordinary volumes. It treats of the organisation, the worship, the officers, the prayers and psalmody, the rites, the discipline, &c. of the early Christian churches. We have no hesitation in saying it proceeds from the pen of one in search of truth; it is written with care and candour. It is a collection of facts and testimonies drawn from authentic historical sources, not of fancies and conjectures; and we do not think the author has wilfully misrepresented his authorities. It is a complete *manual* of the antiquities of the church for the general reader; and for the student a *text-book* such as was greatly needed, referring him for *almost every statement* to the original sources of information. And as it is the only book we have on the subject, which is at the same time concise, comprehensive, and cheap, we expect it will obtain a wide circulation.

The topic of Mr. Coleman's second work is introduced into the first, but in a very condensed form. It was worthy of closer and fuller consideration. That consideration our author, by a trifling incident, was happily led to give it; and, after three years' patient research, has produced "A Church without a Prelate." His own account is this:

"The object of the author in the following work, is to commend to the consideration of the reader the admirable simplicity of the government and worship of the primitive church, in opposition to the polity and ceremonials of the higher forms of prelacy.

"In the prosecution of that object, he has sought, under the direction of the best guides, to go to the original sources, and first and chiefly to draw from them. On the constitution and government of the church, none have written with greater ability, or with more extensive and searching erudition, than Mosheim, Planck, Neander, and Ruthe. These have been his principal reliance, and after these a great variety of authors."—*Introduction*, p. 5.

This book, accordingly, like the former, is a book of facts and references. It is a compendious statement of the result of the author's researches into the testimony of Scripture and of early writers; together with those deductions which to his own mind appear necessarily and logically to flow from them. There is no painting. He does not attempt to give an embodiment of the church, living, moving, and having her spiritual being. He answers the simple question, What did she do? How was she constituted? What the reason, what the principle, which guided her in each act? and gives little more than a direct and categorical reply with his authority for the statement; leaving it to the imagination of the reader to picture the holy, happy society that resulted from the working of this constitution, and realise the scenes of moral beauty and glory that, amid the wastes of idolatry and superstition, ever and anon appeared. But this is all he has attempted; and he did wisely in limiting his design and adhering to his plan, which he has executed with equal fidelity and skill.

We should now like the same or another hand to complete the work. We see the church, in Mr. Coleman's book, as we may suppose the first man appeared, at the moment he received the breath of life, but before it beamed in his eye, lighted up his countenance, developed its potent and vital energy in his divinely-formed and noble frame, and constituted him the best and most glorious of his Creator's works. We want to see it in the state of graceful movement, and happy and energetic action, which followed when he had become "a living soul," and

"————— in his looks divine
The image of his glorious Maker shone,—
Truth, wisdom, sanctitude, severe and pure."

We want to see it as it was presented to view in its best and purest days, before prelacy had changed its hue. When under the influence of those simple principles by which our author affirms its affairs were managed, it was full of love and strength—when "the dew" was on it from the Lord, and it "grew as the lily, and sent forth its roots as Lebanon, when its branches spread, and its beauty was as the olive tree, and its smell as Lebanon." The Tractarians have attempted to do for "The Early English Church," and for "The Church of the Fathers," something of this sort; and have presented to those who are not able to detect their assumptions, and separate their fictions from their facts, an enchanting picture. The effort of the Rev. R. Jamieson, minister of Currie, is successful, as far as it goes, and comes near to what we wish. His "Manners and Trials of the Primitive Christians" is a deeply interesting little volume, which every man should read. But it was not his object to trace the connexion between their government and discipline, and those manners he so touchingly describes; and it remains for some master-hand to clothe the skeleton and invest the figure which Mr. Coleman has so skilfully put together, with all its beauty, and animation, and life.

The work of Mr. Gladstone differs greatly, in its object and style of writing, from those we have noticed. The spirit in which it is penned is vastly superior to that of any other writer of his school that has come under our notice. He is wholly free from that pietism and sanctimoniousness, which in their works have so often repelled us; nor does he betray any of that supercilious contempt, that *deep* and *rancorous* hatred towards those who differ from him, which many of them scarcely attempt to conceal. He has a large and generous heart. His piety, to our minds, is as undoubted as it is earnest and sincere. And constrained as we are at every step to demur to his data, or to his reasonings, or to his deductions; and convinced that the principles he advocates, would, in other hands, soon degenerate into Romanism in its most offensive forms; we must still confess that we admire the *man*, account him a brother, and feel ourselves the better for having perused his work.

But it is this spirit and character of the writer, which, to our eyes, give to his book such serious importance. He may outwardly symbolise with the men of Oxford; yet we cannot help thinking that he is separated from them by a wide gulf. The manifest Jesuitism of No. XC.; the sighing of Mr. Newman for the sword, in his Popular Protestantism; the out-and-out Hildebrandism of Mr. Ward; are comparatively harmless. If we knew that the intelligent and truly serious portion of the laity of the Church of England thought and felt with Mr. Gladstone, it would be to us cause of far greater alarm and more anxious consideration. True, the object of our fear would be somewhat more remote, but it would not be groundless. In early times some of the most pernicious principles were introduced by some of the holiest men; nor was it till long after they were gathered to their fathers, and a new race, without their piety, arose to carry them out, that their true character appeared, and the mighty mischief began to work; and if we were prepared to trust Mr. Gladstone and his party, we should not be prepared to trust their successors. We should apprehend the direst results. Now we fear there is a considerable number of serious Church of England men among the laity, who fully sympathise with him, and it gives us much concern. Still we are not without hope; we think they will be checked by the excesses of the clergy, in whose moderation we have no confidence; they are not all so cautious as Dr. Hook; their intemperate and fiery zeal, by way of warning, may do good service. But something also may be done by dissenters; despised as they are, they are not powerless. They possess both character and talents; and if in the tone and manner with which they bring them to bear, they act wisely, they must tell. If they suppose, however, that such errors, in such men, are to be corrected by empty declamation and ugly names; or that a religious spirit so earnest and consuming,—sustained, moreover, by so much that, to them, is sacred and venerable in their supposed apostolic Church,—is to be exorcised or subdued by any mere external hostility and opposition, they greatly mistake. This course has been tried long enough to show—that indeed an ordinary sagacity would have foreseen—that its tendency is only to confirm prejudice, and lead them to hug still closer their cherished institutions; and to prove, that rather than yield to brute force, or, what is little better, the demands of a mob oratory, they are prepared for martyr resistance. If dissenters would make a *right* impression while they speak firmly, they must reason well and wisely; they must add deeds to words, and show in *fact*, that they have a system which is worthy to take the place of the one they would supplant. They must understand their own principles better, act upon them more consistently, and impart to actual Congregationalism somewhat more than it yet has of the beauty and power which it exhibited in apostolic times. Till then their declamations

will pass for nothing, and the more frequent and violent their assaults, the more powerful and determined will be the spirit of opposition they will evoke in the men to whom we now refer.

In the space that remains to us we propose to place in contrast the church principles of Mr. Coleman and Mr. Gladstone; to show that the objections which he urges against his opponents, do not apply to the polity advocated by Mr. Coleman; in fact, that as we believe there is no considerable body of Christians in existence that adopts the principles controverted by him, his reasonings are beside the mark, and certainly do not touch the system of Congregational dissenters; and to endeavour to make it evident that all the advantages which he supposes the church to gain by the principles he defends, are more than enjoyed by the churches conformed to Mr. Coleman's model. We are aware that a volume would be required to do justice to these topics, and we have but a few pages. In them we will say what we can. We have no intention of stating all the church principles of our body; but only such as stand correlated to those of which Mr. G. has appeared as the advocate.

CHURCH PRINCIPLES OF THE CHURCH OF ENGLAND.

1. That the church on earth is visible and one; that there is no plurality of churches except such as is local only; that its unity is outward as well as inward; and that its attributes are universality, authority, visibility, permanency, and sympathy. That throughout the world there is but one holy, catholic, and apostolic church, which is the body of Christ; and that that institution is of Divine establishment.—*Church Principles*, pp 94, 95, 116, *et seq.*

2. That in the church, two sacraments have been instituted by Jesus Christ,—

CHURCH PRINCIPLES OF CONGREGA- TIONALISTS, &c.

1. That the believers in any place, who agree to meet together to worship God, through Jesus Christ his Son, according to the Scriptures, constitute a church; which church, however, may be spoken of definitely as *the church at Jerusalem*, at Tahiti, &c., or as the church to which A. or B. may belong; meaning thereby that part of the church dwelling in such local spot, and with which such person has fellowship.

That *the church*, when the term is used absolutely, comprehends all the saints from the birth of time, whether on earth or in heaven; as 'Christ loved the church,' &c. But there is no such phrase in the New Testament, as the church of the Roman empire, or of Greece, corresponding with the church of England, or of Prussia. There does not seem, however, any objection to employ the term in a qualified, and therefore improper sense, and to speak of the church on earth, meaning thereby the collective saints living at any given period of time.

2. That under the Gospel economy there are two sacraments, or sacred insti-

baptism and the Lord's supper. That these sacraments, besides being signs and symbols of truth, have residing in them, by Divine appointment, an intrinsic virtue or grace; which when they are administered by the regularly ordained priests of the church, is invariably and certainly imparted to every recipient;—except only that adult that regards iniquity in his heart;—the former conveying the new birth; and the latter, irrespective of the faith of the communicant, and *ex opere operato*, nourishing the hidden life of body and of soul.

And these sacraments hold such a place among the institutions of Christ, that, according to Mr. G., (p. 183,) they are "the chief and central fountain of the vital influences of religion, when the church is in health and vigour; their never wholly obstructed source, when she is overspread with the frost of indifference; their last and innermost fastnesses, when latent infidelity gnaws and eats away the heart of her creed, and of all her collateral ordinances."—*Church Principles*, cap. iv.

3. That Christ has also appointed in the church an apostolic ministry,—that that ministry is transmissive only,—and that "the ordained method of perpetuating the apostolic office was by a personal authority *from* the apostles, as

tutions of a special kind,—baptism and the Lord's supper; which are signs and symbols of Divine truth. That *the one* is to be administered—First, to all adult persons who desire to become learners (*μαθηται*) in the school of Christ; and is designed ceremonially to purify them to the Lord, to teach them the necessity of being born of the Spirit, and to pre-assure them of the unrestricted freeness of his grace, actually to create them anew, and make them children of God. Secondly, to infants. That *the other* is to be partaken of by Christian churches; its institution, on the part of Christ, being intended to teach us, that our new life is dependent on our union with him; to assure us of his special and most gracious presence at the feast, to sustain and nourish it; and to lead us to expect from him *there*, all spiritual blessings. Its observance, on our part, being a grateful commemoration of his dying love; a profession of entire reliance on the blood of the new covenant for the remission of sins; and a public avowal of our faith in his second coming.

Congregationalists do not believe the efficacy of these rites to depend, either absolutely or chiefly, on certain official qualifications in the administrator; but that, though order requires them to be dispensed, when possible and convenient, by a duly instituted minister of Jesus Christ, if such be not possible and convenient, he will still impart his grace and Spirit. They are persuaded that these sacred rites cannot be neglected, or in the least degree undervalued, without proportionate and serious injury to the souls of individuals, and the spiritual life of the church: but it is to the blood and Spirit of Jesus Christ *alone*, that they would dare to apply the words of Mr. G., and to say that they are "the chief and central fountain," &c.

3. That Christ has instituted in his church the permanent office of bishop or elder, pastor and teacher; no such minister, however, having any superiority to his brother, or authority over him, save that which is moral and arises from

well as by a personal succession to them;" so that no persons but such as are in this line of succession, are true ministers of Jesus Christ, have a right to preach the word, or to administer the sacraments; whilst all that are, may be regarded, by virtue of that succession, and irrespective of their personal spiritual character, as capable of the valid performance of all the offices of the church. *Ib.* chap. v.

age or character. That every individual possessed of personal piety and of adequate natural capacity, who desires the office of a bishop, who is approved by the churches and accredited and set apart by the laying on of the hands, and by the prayers of a competent number of the brethren who already hold the same office, is a good and valid minister of Jesus Christ; is duly authorised, either to become the evangelist among his fellow-men; or, as pastor and teacher, to take the oversight of any society of Christians that may desire the benefit of his ministry; to preach to them the word of life, and administer all the ordinances of the New Testament.—*Coleman. Congregational Tract Series, Nos. 1, 7, 10, 12.*

From this comparative view, it is easy at once to see how the case stands between us. The Tractarians give to the *church*, to the *sacraments*, and to the *priesthood*, that position in God's great plan of redemption, which we give to the *word of God*, to the *atoning sacrifice of the Great High Priest*, and to the *renewing and sanctifying Spirit*. The chief objects of man's contemplation and faith are made to exchange places. They call fundamental what we regard, not as unimportant, but still as secondary; whilst what we believe to be fundamental, they, not avowedly, but yet virtually, and by unduly exalting the secondary, depreciate and degrade. The question then is, Which is right,—which is scriptural? and as the effects of the two systems must be exceedingly diverse and contrary, that question is of unspeakable importance.

(To be continued.)

The Sacraments. An Inquiry into the nature of the Symbolic Institutions of the Christian Religion, usually called The Sacraments. By Robert Halley, D.D. Part I. Baptism. London: Jackson and Walford. [Congregational Lecture: Tenth Series.]

(Continued from page 366.*)

BUT is it really so clear that Apollos had baptized these twelve? There is a good *primâ facie* case for it; but we doubt if it is anything more. The context suggests that it was probably so; but let us

* We have reprinted a few lines from the conclusion of the previous part, the printer having been accidentally, but unavoidably, compelled to divide the notice at a point particularly unfavourable to the clearness of the argument in hand.

take the facts and probabilities which a closer consideration of it suggests. Ephesus was the abode of these men: Apollos was from Alexandria: why must Ephesus derive the doctrine and baptism of John from Alexandria? It was, as the apostolic history shows, in the high way from Syria to Greece and Italy, and there was continual communication between it and Judea—might not these persons have received John's baptism from some other traveller?—or might not some of them have received it in Judea? Again, if Apollos first instructed them in John's doctrine, and baptized them with John's baptism, would he not, when he had "learned the way of God more perfectly" in that very city, have re-instructed and re-baptized them? Is it probable that he would have left his former disciples in the ignorance he had so partially illuminated? It appears, after all, more natural to suppose that these twelve persons had derived their baptism from others. Or will it be said that Apollos was not authorised to administer Christian baptism? Then what authority had he to administer John's—supposing them essentially identical?

Dr. Halley, when proposing his suggestion that the twelve disciples were re-baptized because they had received John's baptism after our Lord's death, says, "it is remarkable we do not read that Apollos himself, who had received John's baptism, was re-baptized, when taught the way of God more perfectly." We hardly think it remarkable. Water baptism, whatever interest controversy may attach to it, is a very subordinate matter in the New Testament Scriptures. Paul was sent, not to baptize, but to preach the Gospel. If therefore Apollos himself was re-baptized by Aquila, there would be nothing remarkable or unusual in its not being recorded. Moreover, Luke, while Paul's companion, recorded usually what fell within his personal knowledge. He recorded the re-baptism of the twelve, because he probably witnessed it. He as naturally would take no notice of the re-baptism of Apollos, because, supposing such a fact, it occurred before he came to Ephesus. Dr. Halley must be contented to allow that not a few New Testament facts have found their way into that hiding-place of oblivion which found room for all the circumcisions which were performed from nearly the commencement of the Theocracy till its close.

In thus expressing our dissent from a particular view of Dr. Halley's, we have not, for a moment, lost sight of the ability, learning, and candour which distinguish all his investigations. By his valuable refutation of the various arguments alleged by the early reformers and others to prove that the twelve were not baptized again, and by the candid concessions we have noticed, he has prepared the most effective weapons against his own cause. The most skilful warrior must not expect success, if he gives his best arms to his antagonist.

Dr. Halley's *SIXTH* lecture brings in the controversy with our Anabaptist brethren; a controversy on which, like him, we always

enter with reluctance, because we feel, as he does, that, in several respects, the importance of it is greatly over-rated. The subject of this lecture—if we except a few pages at the commencement, in which Dr. Halley briefly states his judgment, that the complete and *proper* formula of Christian baptism comprises the name of the Father, Son, and Holy Spirit—is the *mode* of baptism. And here, at the risk of having our place assigned us among those reviewers with whom wholesale compliment is the alpha and omega of criticism, we must thank Dr. Halley for the important service he has rendered to the controversy, by removing this “cause” from a lower to a higher court—from the jurisdiction of philology to that of Christian ethics. We cannot, with the quantity of matter still before us, extract the pages (293 to 302) in which he opens the subject, and it would not be just to give mere fragments from them; but we would, with much earnestness, commend them to the consideration of all persons who take an interest in the baptismal controversy, or indeed, any controversy which turns principally upon externals. To those who are acquainted with Andrew Fuller’s invaluable letter on “the principles on which the apostles proceeded in forming and organising Christian churches,”—the tenth of his “Letters on Sandemanianism,”—it will be sufficient to say, that these pages are written in the same admirable spirit. The great principle Dr. Halley enforces in them is, that *love*—expressed in conscientious obedience, is *the fulfilling of the law*: and as he is satisfied that the law of baptism, like every other, is fulfilled by conscientious obedience to the recognised will of Christ, he objects to the imposition of any particular mode of baptism, as obligatory. Hence, though he admits that he has no religious scruple against immersion, he would not submit to it, if imposed, even “for the sake of union,” contending that to do so, would be “to concede a principle of more importance than baptism itself.” He therefore distinctly avows that this principle creates the only interest he feels in the controversy respecting the mode of baptism; that to decide upon the comparative merits of sprinkling or immersion would, in itself, occupy very little of his thoughts, and that his chief object in the philological discussions which the lecture and its appendix embrace, is to assert the validity of sprinkling against those who contend that it is no baptism.

Our assent to Dr. Halley’s general view of the subject is sufficiently implied in what we have already said. We agree with him that the principle for which he contends “being the very life of all obedience to positive institutions,—a principle distinguished from all formalism, and identified with conscience, with charity, with liberty, with the right of private judgment, and even with the supremacy of Christ in the church,” is “far more important than immersion or sprinkling, or any other mode of administering a sacrament.” We also consider, with him, that the apostle Paul’s judgment on the controversy respect-

ing "high" days, (Rom. xiv.) is conclusive in favour of that principle. Still we think that his earnestness in behalf of it—an earnestness provoked by the unjust oblivion which has so greatly enshrouded it—has betrayed him into some exaggeration and some carelessness of expression. These appear in his assertion, that the principle contended for creates the only interest he feels in the controversy respecting the mode of baptism, (p. 299;) and in his belief that the apostle Paul, were he now living on earth, would not think it worth his while to decide the question between the immersionists and sprinklers, (p. 300.) A firm adherence to the great principle, that conscientious obedience is the fulfilling of the law, is surely not inconsistent with considerable interest in the inquiry, What constitutes conscientious obedience? It even requires it, for conscience must be satisfied that the professed obedience is a substantial compliance with the law. Dr. Halley, indeed, admits this in page 298, when speaking of the sacrifice of the mass. It is also too much to infer from Rom. xiv. that Paul would not decide the question between the immersionist and the sprinkler. We admit that, in that chapter, he *did* not decide the question respecting a religious distinction of days. He then decided a higher question, and, perhaps, purposely left the other in abeyance, that the higher principle might receive due attention. But it by no means follows, that he observed the same silence when he went to Rome, and when, from his habitual intercourse with the brethren, he could rightly divide and apply the word of truth to all classes and characters. And if he did so, he would, if now among us, probably throw light upon every question respecting baptism, by which the consciences of serious men are exercised. We have written thus, of course, on the assumption that the practice of the apostles was, in ordinary circumstances, uniform. In this assumption we have followed Dr. Halley, whose observations would have no weight on the contrary supposition. But if their practice was in ordinary cases uniform, it is surely a point of some interest, we should say of *conscientious* interest, to ascertain their practice, if it can be ascertained. The very fragments of truth are precious, and the more exact and comprehensive our knowledge is, the better shall we be able to distinguish the substance from the accident.

In pages 304—326, Dr. Halley undertakes to show that, even conceding that *βαπτίζω* invariably means to dip, and nothing more, we are not restricted to the conclusion of our Baptist brethren, that sprinkling is not Christian baptism. In pages 340—345, he contends that their philology is not to be conceded in the discussion of this question. He gives his reasons for this arrangement. We must own we should have preferred the reverse order, as more natural; but it is of little consequence. Two advantages follow from Dr. Halley's method: the philological branch of the argument is kept distinct from

the theological; and, what is of greater moment, the philological discussion will probably be read with greater calmness.

We are not able to see with Dr. Halley, in all the opinions he has stated on the first of these two subjects. Assuming with him, for argument's sake, that βαπτίζω always denotes, to dip, we think he gives too much latitude to deviation. We admit his proposition, when there is a sincere intention to obey the will of Christ as far as it is known. We believe that such moral obedience satisfies the demands of positive precepts. So far we agree with Dr. Halley, and so far we contend for an exception to the rule asserted by Booth and others in relation to positive precepts. We approve their rule in general, and we receive the exception (which being admitted on special grounds, is a confirmation of it,) under the authority of the apostle, and on the principle expressed by him in Rom. xiv. 5, 6—"Let every man be fully persuaded in his own mind: he that regardeth a day, to the Lord doth he regard it," &c. He obeys to the very best of his knowledge, and this obedience is not to be questioned by his differing brother. But we cannot admit of arbitrary alterations in a positive institute under the principle (p. 317,) "that symbolic and commemorative institutions derive all their value from the evangelical truths which they symbolise or commemorate." This principle may be true,—we believe it is so, but we cannot admit the proposed application of it. We find that the correct interpretation and due appreciation of symbols is a very uncertain, fluctuating thing. It is a *subjective* result of study, and not unfrequently (we are now speaking of authorised Christian symbols) of prayer, and practical holiness. According to Dr. Halley, unless we have misunderstood him, the form of a symbolical institute may be varied to express the spirit of it in a manner better adapted to new circumstances (pp. 304-5). This, of course, implies the spirit of it as realised at the time the variation is to be allowed. A variable, uncertain, subjective theory concerning the precept is thus the legitimate standard by which its form is to be from time to time adjusted; and the original form, even if it can be satisfactorily ascertained, was but an accidental and temporary vehicle. Our view is diametrically opposed to this. We believe that the symbolic form is not a temporary vehicle of spiritual life,—designed like the caterpillar's or the chrysalis' form, to be displaced by some newer evolution,—but a *stereotype* of truth, a form which, supposing it to undergo changes through ignorance or innovation, would probably always retain more of the truth embodied in it, than any other form of popular instruction, and always be more easily susceptible of restoration than any other, and would thus be an important instrument for arresting the progress of doctrinal corruption, when it should set in, or for facilitating its removal in a time of reformation.

But Dr. Halley supports his view by referring to the general non-

observance of the kiss of charity, (pp. 307—309); the sanction given by our Lord to his disciples when they plucked the ears of corn upon the sabbath, (p. 320,) especially his argument on David's eating of the shew-bread, (*ibid.*); and the "Christian law of the sabbath," by which the strictness of the Jewish law was moderated, and the festival shifted from the seventh day of the week to the first, (pp. 323—325.) He also lays considerable stress on certain deviations from the original observance of the Lord's supper, which all communions have admitted, (pp. 311—316;) and contends that a strict adherence to the original form of a sacrament, would require us, on the grounds of consistency, to use the Lord's prayer in every devotional service. Some of these points are alleged *ad hominem* in reply to Baptists; but it is evident that Dr. Halley considers them to represent the instruments of a true solution of the difficult problem he is engaged with.

It is not from any want of respect either to Dr. Halley or his arguments, that we must decline to examine them in detail. Our space compels us to be brief. We do not consider that the kiss of charity was a Christian institute. The kiss was in the apostles' days a common friendly salutation. We have another form of friendly salutation in common use now. The apostles, exhorting the brethren to the mutual recognition of each other, chose to impress the duty by means of its conventional sign, just as we might do in modern times by saying to the members of a church—When you meet each other anywhere do not be distant, but give each other the hand, and acknowledge each other as brethren. It has been the fashion in those societies which have retained the kiss of charity, to use it in the course of a religious service, and as part of it; but we imagine it was intended for the ordinary intercourse of society. The right hand of fellowship should, on this principle, always be given to a Christian brother in good moral standing, on those occasions in which we should give the hand to any respectable private friend.

In his reference to the narrative in Matt. xii. 1—8, Mark ii. 23—28, and Luke vi. 1—5, Dr. Halley has overlooked what we cannot but consider an important point in the argument—we mean what our Lord says in the concluding verse of these sections: "*That the Son of Man was Lord also of the Sabbath.*" In Luke he is not reported to have said, The Sabbath is made for man, &c.; so that the evangelist seems to have understood the principle of defence to have consisted in the prophetic character which David and our Lord had in common. It is evident that our Lord did not rest the defence of the disciples on their hunger only, or the small exertion they made, though those things are hinted at (Matt. xii. 7) as reasons why the Pharisees should have withheld their objection.

For departing from the strict religious observance of the seventh day of the week, all Christians have apostolical authority, (Col. ii. 6.) They

are also sanctioned by the same authority in observing the first. Whether, therefore, the Lord's-day be the old ordinance relaxed and shifted, or a new ordinance, does not matter. Supposing it were the former, the authority of Christ, in his apostles, was clearly adequate to authorise the change, even though the Sabbath was a positive institute. Dr. Halley admits this. But it does not follow, that because apostles could modify a positive institute, we are at liberty to do so.

Dr. Halley's observation, that those who adhere so strictly to the alleged sense of βαπτίζω are in consistency bound to adhere to the acknowledged sense of δειπνον, and observe that ordinance in the evening, has a show of reason; but we do not know that it is sound. A Baptist might reply: We should attach as much importance to the import of δειπνον as of βαπτίζω, if we did not think there was reason to infer from the Scriptures, that the apostles observed the ordinance at various times of the day. We hold ourselves at liberty, under this presumed sanction, to depart from the strict import of the sense in the former case, but we have not the same dispensation in the other. Now, if a Baptist did so reply, it is clear that Dr. Halley must go beyond the limit of his present argument to refute him. He could not admit, for argument's sake, that βαπτίζω always means dip, and yet that apostolic practice sanctioned the administration of baptism by sprinkling.

Before proceeding to the philological question, Dr. Halley devotes a few pages (326—339) to a consideration of the Baptist argument, that Rom. vi. 3, 4, and Col. ii. 12, which speak of our being buried with their baptism, imply immersion as the mode of it. It is hardly possible that refutation should be more triumphant than it is in these pages. The crudeness and incongruity of the various theories of illustration to which the fancy in question has given rise, are exposed with equal skill and vigour. The singular absurdities of Dr. Carson on the figurative import of baptism are briefly detailed in a note on pp. 335—6. We must extract a few of Dr. Halley's observations on the alleged import of Rom. vi. 3, 4.

"In the next place, the symbol appears to us incongruous and inappropriate. It may be said, we have no right to pronounce upon the propriety of authorised symbols; but in this instance the supposed resemblance between immersion and burial is the foundation of the whole argument. It is said by the Baptists, Sprinkling does not represent a burial; and our reply is, Neither does immersion. The momentary and hasty dipping is so little like the solemn act of committing the body to the earth; the water is so little like a tomb; the service so little like a funeral solemnity; the words, I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost, so unappropriate to the burial of the dead, (and our friends, notwithstanding the use of this formulary, do not profess to bury alive,) that sprinkling itself appears to me as good and veritable a symbol of a believer's burial, as such an immersion.

"Besides, the burial is with Christ in his tomb, and therefore the burial of Christ is the model of the service. But was Christ let down into the earth? Was there in

his burial any circumstance which can be fitly represented by immersing in water? To lay a person in a tomb cut in a rock, and to complete the sepulchre by rolling a stone to the opening, bear no resemblance to any mode of baptism whatever. Our Baptist friends, we think, gain some adventitious aid by representing immersion as the sign of a burial, because the baptistery, as usually made in their chapels, in size and form, most fortunately for their argument (I do not say they take undue or designed advantage of it) resembles an English grave much more than it does a Jewish sepulchre. Were the image of the sepulchre in the garden, to be exhibited in front of the baptistery, the charm of the representation, and with it the force of the argument, would, we imagine, be speedily dissolved.

"Or is the scene to be changed? Instead of the tomb of Jesus, are we to think of the usual sepulchre of that age? As the burial is with Christ, we have no right to be allured from the garden of Joseph. But seek where we may for a burial in connexion with the passage, we shall find no resemblance to immersion,—not even the poor analogy of an English funeral deposited in a Jewish tomb, embalmed in the spicery of the dead, and wrapped in clean linen: our Lord was interred as the manner of the Jews is to bury. 'From his tomb, although bound hand and foot in grave-clothes,' Lazarus could come forth. To a Jewish burial, I see no resemblance to immersion. We are speaking of tombs in which demoniacs found shelter and robbers a refuge.

"But addressed to the Romans, does the representation accord with the funeral solemnities of the imperial city? The Jews buried their dead, according to the manner of their own nation; and the Romans of that age placed the corpse upon a pyre, and deposited its ashes in an urn.* We have in baptism no sign of cremation; immersion in Rome would remind no one of a burial. The shadow of the watery tomb would become invisible near the blaze of the funeral pile. If water, to the Romans or to the Jews, suggested any recollections of the dead, they would more probably be associated with the universal custom of washing the corpse. '*Tarquinius corpus bona femina lavit et unxit.*' A burial in water must have appeared to the ancients the most incongruous of symbols, estranged from all their associations and sympathies."—pp. 338—341.

The philological argument is, in our judgment, brought by Dr. Halley to a very satisfactory issue. He first proves by three clear instances, that *Bantrigew* was employed by classic authors to denote the being in (or covered by) water, where this could not be, or was not regarded as, the result of immersion. He next shows that the term is used in the New Testament, *e. g.*, 1 Cor. x. 1, 2, Matt. iii. 11, Acts i. 5, ii. 2, 3, Mark vii. 4, Luke xi. 38, Heb. ix. 9—13, in appropriation to various religious rites in which there was no immersion. After this, he illustrates (pp. 387—391) some references, also in the New Testament, to Christian baptism, which seem to sustain the inference that immersion was not the idea in the mind of the sacred writers. These references are, Acts x. 47, as illustrated by the context, and Heb. x. 19—22. He then, having admitted that the Jewish proselyte baptism, as described in the Rabbinical books, was by im-

* The Christians at a very early period renounced the custom of burning their dead and deposited them in sepulchres and catacombs; but such a distinction could not have become prevalent so soon after the formation of their church.

mersion, discusses (pp. 395—414) in connexion with John iii. 22, Acts ii. 41, viii. 12, and xvi. 15, the mode of baptism as administered by John the Baptist, the apostles, and Philip, and shows the strong improbability that these baptisms were by immersion, especially in the case of females. The argument—so far as the lecture itself is concerned—concludes with an examination (pp. 417—435) of the modal import of βαπτίζω and βάπτισμα, as employed by the earliest ecclesiastical writers, both Greek and Latin, whence it is manifest, that with them it was by no means synonymous with immersion. Under this branch of the argument, Dr. Halley elucidates the following propositions:—

"1. Ecclesiastical writers admit Christian baptism to have been valid in which there was no immersion.

"2. They speak of other ablutions as baptisms in which there was no immersion.

"3. They apply to Christian baptism, passages of Scripture, which obviously exclude immersion.

"4. They speak of the lustrations of the heathen, in which there was no immersion, as their baptisms, or imitations of baptism."—p. 420.

The inference Dr. Halley derives from the whole inquiry is, that it would be wrong to concede the right to restrict the administration of baptism to immersion, or any one mode whatever. "Scripture," says he, "imposes upon us no such restriction; and to allow any inferior authority to do so, would be to compromise a principle of inestimable importance."

In a very lengthened appendix to this lecture, (see pp. 439—487,) Dr. Halley has extensively discussed the late Dr. Carson's work on baptism, so far as it respects the mode. This appendix is in fact a very masterly analysis and review of Dr. Carson's argument, both as to the substance and spirit of it. Having appeared too late to be of use to the remarkable man who was principally addressed in it, we trust that it will yet deter any other champion of the same cause from catching the departed author's mantle. May every future writer on this subject rather imitate the author of the volume before us, who distorts no evidence, imputes no bad motives, and shrinks from no concessions which truth and candour, even in the mildest way, suggest! The earnestness with which, in this appendix, he requests that certain portions of his lecture—*e. g.* the discussion, John iii. 22; Acts ii. 41, &c.—may be perused with caution, is an example of that modesty in controversy, which usually accompanies extensive learning, and is its most appropriate ornament.

We have presented the preceding analysis of Dr. Halley's argument, that we might give our readers a more definite view than they would otherwise probably have, of the principal points and passages which

come into discussion in connexion with the mode of baptism. But we would strenuously exhort those of them who have leisure for the task, to follow Dr. Halley's track with the aid of his own pages. They will, we may venture to assure them, see every main point of the controversy set in a light at once clear and powerful: much more so, doubtless, than their unassisted researches would command. We much regret that the length to which our remarks on this lecture have extended, prevent our extracting even one of the many striking passages we had marked for the purpose, and thus affording a more convincing assurance of the soundness of our recommendation.

(To be concluded.)

Thoughts on Habit and Discipline. By Joseph John Gurney. Second Edition. 12mo. pp. 318. London: Hamilton, Adams, and Co.

THIS work relates to a subject which is not often made the topic of thoughtful consideration, or of public discourse, though it is of the greatest importance to the character and happiness of mankind. To young persons especially, whose habits are in a course of formation, appropriate instructions and admonitions are peculiarly needful; and we know of no work on the subject to which their attention, and indeed the attention of all classes, can be more safely and profitably directed, than to the one before us. It is written by a gentleman who belongs to a religious society which carefully inculcates the practice of self-control, and who has long devoted a richly-furnished purse, and a still more richly-furnished mind, to promote the physical, intellectual, and religious welfare of his fellow-men. The perusal of an essay, by the same author, "On the habitual Exercise of Love to God, considered as a Preparation for Heaven,"—a book beautifully written on a most beautiful subject,—led us to desire that the author would direct his attention to the subject of habit in general; a desire which we are happy to find realised by the present comprehensive treatise. It consists of three leading divisions. The first treats on the philosophy of the subject, and contains general remarks on the nature and operation of habit and discipline. The second relates to bad habits, which are traced to their sources and to their consequences in obtaining complete mastery over the mind and character. And the third refers to good habit, as applied to the movements and uses of the body; to art, or the useful result of the joint exercise of body and mind; to intellectual capacities and pursuits; and to religion.

These various and well-selected topics are discussed with much judgment, and in a style of language exceedingly chaste and simple, interspersed with appropriate classical quotations, and with several illustrative anecdotes. We should be glad to enable our readers to form an opinion of the work by presenting them with a series of

extracts from its pages ; but as our space will not permit this, we shall merely quote some of the concluding remarks in the chapter on bad habit, and recommend all who have the means of procuring the book, to read it attentively and prayerfully. We understand that a third edition of the work, in a cheap form, is nearly ready for publication.

" It appears, then, that had mankind continued in their state of pristine innocence, the faculty of habit might have been productive, in our species, of an indefinite degree both of virtue and power ; but that under the fall, it is the means by which our natural depravity is confirmed, and the bonds of Satan multiplied and strengthened in a fearful manner. The subject has been illustrated by the case of the desperate felon—of the gamester and the drunkard—of the sensual and the cruel—of the warrior and conqueror—of the confirmed jester—of the murmurer against God—of the misanthrope and the liar—of him who believes too much—of him who believes too little—and finally, by a view of a bad habit universal among unregenerate men, that of *ungodliness*. The effect of merely human efforts in correcting bad habits, and in the pursuit of virtue, and especially the practical result of a guarded education, have been duly appreciated ; but we have clearly seen that for a radical cure, for such a change of habit as will fit us for the element of heaven, Divine and saving grace is absolutely essential. And lastly, as this grace is essential, so it is sufficient ; and the Gospel of Jesus Christ, considered as the instrument, is adapted to its end with a perfect precision. Its very structure imparts to us, under the Spirit of God, a matchless influence over the dispositions, the feelings, and the conduct of men. It is the best of weapons, for slaying our evil habits, for cleaving our chains asunder, and for delivering us from all our corruptions."—pp. 122, 123.

1. *Life in Earnest : Six Lectures on Christian Activity and Ardour.* By the Rev. James Hamilton, National Scotch Church, Regent Square. Tenth Thousand.
2. *The Church in the House.* By the same. Sixtieth Thousand.
3. *Remembering Zion.* By the same. Thirtieth Thousand.
4. *The Dew of Hermon.* By the same. Thirtieth Thousand.
5. *The Harp on the Willows.* By the same. Sixtieth Thousand.
6. *Farewell to Egypt.* By the same. Fiftieth Thousand.
7. *Thankfulness.* By the same. Twelfth Thousand.

WE need not tell our readers that there is *something* in these tracts. Books don't reach to the fiftieth and sixtieth thousand, especially on the subject of religion, even in these days, without being either very good, or very bad, or very queer. They must possess peculiarity of some sort, in degree, or kind, or both. And when we add that Mr. Hamilton is a young man, and has been but a comparatively short time in London, the immense popularity of his writings may well excite a suspicion of their bearing special characteristics.

Now, not to keep our readers long from the secret, it must be known that Mr. Hamilton's preaching is "preaching in earnest," and his writing is "writing in earnest." This is his great charm. He is orthodox—he has clear views of theology ; but this "availeth not" of

itself. He not only speaks because he believes, but he speaks as if he believed. The things of God are realities with him. He sees them, feels them, loves and fears them. They are not cold abstractions, but instinct with life and intelligence. They are not splendid fancies, but mighty forces. He has got at them by the aid of spiritual faith, rather than a literal creed. He understands them in their moral nature, and home applications, as well as their logical evidences and proprieties; knows their place in providence as well as in theology,—in men's bosoms and bodies, as well as in their books. And what he has freely received he freely gives. He talks like a man with men. There is a largeness and a liberality about his style that wonderfully please people. And there is a practicalness and infallibility of common sense about his matter, that must greatly profit them. We say nothing against the old divines—far be that from us; they are the armouries and magazines whence we obtain many of our most effectual materials for carrying on the warfare of truth and righteousness; yet we can hardly imagine a greater contrast than that of reading one, or a half of one, of their sermons, and then reading one or two of Mr. Hamilton's. His is the gay review—only with the force and the impression of the fight. One word describes it all—he treats religion as he would treat any other subject of human interest. He does not put his thoughts on the bed of a theological Procrustes—he does not stiffen them by a theological mesmerism. His is not the standing water, but the running stream. He has nature as well as grace. He does not forget that the men he addresses in the sanctuary, live in a world and not a waste, are surrounded by innumerable symbols of things, have passions without end that unite them with their fellows, and that all these facts may be powerfully used in the illustration and enforcement of the truth of the Gospel. He knows that the mind is one which plies its powers in the secular pursuit or the religious investigation, and that the heart is one which beats responsive to the kind appeals of human love, and delights itself in the Father of mercies. He believes that godliness is “understanding,” that faith is reason, that morality is common sense, and therefore can draw exemplifications without end, from the daily doings and daily doctrines of men, of the folly and inconsistency of sin, and the “wisdom of the just.” He does not think the commonness of scenes or objects a reason for not referring to it in illustration of his thoughts, but deems things familiar the most fitting for that purpose. He speaks like a man who lives in a world, and not in a church; who studies living men, not dead ones; and who keeps his eyes and ears open to the sights and the sounds that are about him. You cannot mistake his meaning, the instance is so apt. You cannot deny his doctrine, the proof is from your own business and habits. You cannot resist the application, the putting is so pointed.

"(2.) *Punctuality.* A singular mischance has occurred to some of our friends. At the instant when he ushered them on existence, God gave them a work to do, and he also gave them a competency of time; so much time, that if they began at the right moment, and wrought with sufficient vigour, their time and their work would end together. But a good many years ago, a strange misfortune befel them. A fragment of their allotted time was lost. They cannot tell what became of it, but sure enough it has dropped out of existence; for just like two measuring-lines laid alongside, the one an inch shorter than the other, their work and their time run parallel, but the work is always ten minutes in advance of the time. They are not irregular. They are never too soon. Their letters are posted the very minute after the mail is shut; they arrive at the wharf just in time to see the steam-boat off; they come in sight of the terminus precisely as the station-gates are closing. They do not break any engagement, nor neglect any duty, but they systematically go about it too late, and usually too late by about the same fatal interval. How can they retrieve the lost fragment, so essential to character and comfort? Perhaps by a device like this:—Suppose that on some auspicious morning, they contrived to rise a quarter of an hour before their usual time, and were ready for their morning worship fifteen minutes sooner than they have been for the last ten years, or, what will equally answer the end, suppose that for once they merged their morning meal altogether, and went straight out to the engagements of the day; suppose that they arrived at the class-room, or the work-shop, or the place of business, fifteen minutes before their natural time, or that they forced themselves to the appointed rendezvous on the week-day, or to the sanctuary on the Sabbath-day, a quarter of an hour before their instinctive time of going, all would yet be well. This system carried out would bring the world and themselves to synchronise; they and the marching hours would come to keep step again, and moving on in harmony, they would escape the jolting fatigue and awkwardness they used to feel, when old father Time put the right foot foremost and they advanced the left; their reputation would be retrieved, and friends who at present fret, would begin to smile; their fortunes would be made, their satisfaction in their work would be doubled, and their influence over others and their power for usefulness would be unspeakably augmented.

"(3.) *Method.* A man has got twenty or thirty letters and packets to carry to their several destinations, but instead of arranging them beforehand, and putting all addressed to the same locality in a separate parcel, he crams the whole into his promiscuous bag and trudges off to the West End, for he knows that he has got a letter directed thither; that letter he delivers, and hies away to the City, when lo! the same handful which brings out the invoice for Cheapside, contains a brief for the Temple, and a parliamentary petition, which should have been left, had he noticed it earlier, at Belgrave Square; accordingly he retraces his steps and repairs the omission, and then performs a transit from Paddington to Bethnal Green, till in two days he overtakes the work of one, and travels fifty miles to accomplish as much as a man of method would have managed in fifteen. The man who has thoroughly mastered that lesson, 'A place for everything, and everything in its own place,' will save a world of time. He loses no leisure seeking for the unanswered letter or the lost receipt; he does not need to travel the same road twice; and hence it is that some of the busiest men have the least of a busy look. Instead of slamming doors and ringing alarm-bells, and knocking over chairs and children in their headlong hurry, they move about deliberately, for they have made their calculations, and know what time they can count upon."—*Life in Earnest*, pp. 32—36.

Our readers will see at once what we mean, from this extract. And they will see that Mr. Hamilton has not only the will to put things in a graphic way, but the power also. Indeed, the predominant faculty of his mind seems to be imagination. He is not a profound thinker, he is not a subtle reasoner—or at least, his productions do not reveal that he is. But he has great keenness of observation, vigour of thought, and power of painting. Not one of his ideas “wants her mate.” He has not to go in quest of fitting illustrations, but they crowd upon him in such variety that he has nothing to do but to choose the best, and leave the others, which would make the treasures of many men, as not worthy. Indeed, if we were to instance a defect, it would be the excess of his excellence in this respect. He has passages of exquisite beauty, and marvellous life, but sometimes his fancy runs wild, he loses himself in the creations of his own mind, the rapidity of his pace unduly excites his spirits, his thoughts take fire and stand a chance at least of being damaged. With all our admiration of reality and vivacity in a preacher, with all our dislike of the dull common-places and frigid scholastic phraseology that have done so much to disgust the intelligent and to injure the foolish, we yet remember that the pulpit is not the platform, and a sermon is not a speech. “That awful place, the pulpit,” as the lamented Spencer used to call it, requires a restraint upon the fancy and the wit; and however necessary it may be to keep men awake and to make men understand and feel, these things do not demand a forgetfulness of the solemnity that invests all the facts and truths of our common salvation. We are far from saying that Mr. Hamilton is irreverent, or that he has not the greatest sense of the momentous character and consequences of the Christian ministry. A man of his intense vivacity and keen humour, is not to be judged of by the rules we should apply to men who are not able to detect a ludicrous association of ideas, or to enjoy it if they could detect it. We do not mistake wit for wickedness, or think that all that is serious is sacred. But it does strike us that *occasionally* Mr. Hamilton does not sufficiently keep in check the buoyancy and elasticity of his mind, and that sometimes he excites a smile by the form, when he should extort a tear by the power, of his representations. For instance, however we may admire the *cleverness* of the following picture, we do not exactly perceive its appropriateness in a sermon.

“Others there are, who, if you find them at their post, you will find them dozing at it. They are a sort of perpetual somnambulists, walking through their sleep, moving in a constant mystery, looking for their faculties, and forgetting what they are looking for, not able to find their work, and when they have found their work, not able to find their hands; doing everything dreamily, and therefore everything confusedly and incompletely; their work a dream, their sleep a dream, not repose, not refreshment, but a slumbrous vision of rest, a dreamy query concerning sleep; too late for everything, taking their passage when the ship has sailed, insuring their

property when the house is burned, locking the door when the goods are stolen ;—men, whose bodies seem to have started in the race of existence before their minds were ready, and who are always gazing out vacantly, as if they expected their wits were coming up by the next arrival.”—*Life in Earnest*, pp. 11, 12.

One great excellence of Mr. Hamilton consists in the *particularity* of his addresses. He does not confine himself to general principles, knowing that they who most need, are least likely to make, the application of the doctrines and precepts of the Gospel : he makes it for them, and does not preach duty, but duties ; does not denounce sin, but sins. Pulpit ministrations have been too general. Truths have been well reasoned out, obligations have been satisfactorily sustained, but there has not been a sufficiently minute specification of the things involved in the truths and imposed by the obligations ; and hence multitudes have been in the habit of leaving the sanctuary, conceding everything and doing nothing, and full of praises of the sermon that in fact, though not in appearance, contained their utter condemnation. Mr. Hamilton is not chargeable with the fault of being too general. He descends to particulars, he mentions details, he drives home his doctrine, points its operation in the house and the shop, and thus carries out the principles and conforms to the model of that book which teaches at once all the great and elementary principles of divinity and all the little moralities of the most familiar intercourse and common life. The inanities, the inconsistencies, the follies, and the faults of society, find in him a fearless reprove. The following passage will show how he rebukes them, and at the same time present a fair specimen of his style.

“ Let us imagine another similar transformation : fancy that instead of a polypus you were changed into a swallow. There you have a creature abundantly busy, up in the early morning, for ever on the wing, as graceful and sprightly in his flight as tasteful in the haunts which he selects. Look at him, zigzagging over the clover field, skimming the limpid lake, whisking round the steeple, or dancing gaily in the sky ! Behold him in high spirits, shrieking out his ecstasy as he has bolted a dragon-fly, or darted through the arrow-slits of the old turrets, or performed some other feat of hirundine agility. And notice how he pays his morning visits, alighting elegantly on some housetop, and twittering politely by turns to the swallow on either side of him, and after five minutes’ conversation, off and away to call for his friend at the castle. And now he is gone upon his travels ; gone to spend the winter at Rome, or Naples, to visit Egypt or the Holy Land, or perform some more *recherche* pilgrimage to Spain or the coast of Barbary. And when he comes home next April, sure enough he has been abroad ;—charming climate ;—highly delighted with the cicadas in Italy, and the bees on Hymettus ;—locusts in Africa rather scarce this season ; but upon the whole, much pleased with his trip, and returned in high health and spirits. Now, dear friends, this is a very proper life for a swallow, but is it a life for you ? To flit about from house to house ; to pay futile visits, where, if the talk were written down, it would amount to little more than the chattering of a swallow ; to bestow all your thoughts on graceful attitudes and nimble movements, and polished attire ; to roam from land to land with so little information in your head, or so little taste for the sublime or beautiful in your soul, that could a swallow

publish his travels, and did you publish yours, we should probably find the one a counterpart of the other; the winged traveller enlarging on the discomforts of his nest, and the wingless one, on the miseries of his hotel or his chateau; you describing the places of amusement, or enlarging on the vastness of the country, and the abundance of the game; and your rival eloquent on the self-same things. Oh! it is a thought, not ridiculous, but appalling! If the earthly history of some of our brethren were written down; if a faithful record were kept of the way they spend their time; if all the hours of idle vacancy or idler occupancy were put together, and the very small amount of useful diligence deducted, the life of a bird or quadruped would be a nobler one; more worthy of its powers and more equal to its Creator's end in forming it. Such a register is kept!"—*Life in Earnest*, pp. 6—8.

Our room is exhausted, and we therefore cannot give any account of the contents of Mr. Hamilton's publications. Nor is this very important, as their titles indicate the nature of their subjects, as they are all small, and as they are remarkably cheap. We conclude with the hope that our readers will not only *purchase*, but *circulate* them; and bid adieu to Mr. Hamilton, with earnest wishes that he may long live to enjoy and to promote, by his preaching and his writings, "the life of God."

THE EDITOR'S TABLE.

THE Doctrine of Original Sin: or, The Native State and Character of Man. (Being the Eleventh Series of the Congregational Lecture.) By George Payne, LL.D. 8vo. pp. 454. London: Jackson and Walford.

An Appeal in favour of Ecclesiastical Unity, to be sought by the Gradual Approximation of all Evangelical Protestants, &c. By George Balderston Kidd. 8vo. pp. 190. London: Ward and Co.

A Voice from the Sanctuary on the Missionary Enterprise: being a series of Discourses delivered in America by the most Eminent Divines of that country belonging to various denominations. With an Introduction by James Montgomery, Esq. 8vo. pp. 530. London: Hamilton and Co.

The Family Choir: or, Psalms, Hymns, and Spiritual Songs for Social Worship. The music selected from the best masters: arranged for four voices and the piano-forte or organ. 8vo. pp. 216. London: Simpkin and Co.

The North British Review. May, 1845. No. V. Edinburgh: W. P. Kennedy. London: Hamilton and Co.

The British Quarterly Review. No. II. May, 1845. 8vo. London: Jackson and Walford.

The New Englander. April, 1845. No. 2. Volume III. 8vo. New Haven, United States. London: Wiley and Putnam.

The Signs of the Times in the East, a Warning to the West: being a Practical View of our Duties in the light of the prophecies which illustrate the present and future State of the Church and the World. By Rev. E. Bickersteth. Foolscap 8vo. pp. 434. London: Seeley and Co.

The Typology of Scripture, or, The Doctrines of Types investigated. With an Appendix on the Restoration of the Jews. By Rev. Patrick Fairbairn, Salton. Foolscap 8vo. pp. 538. Edinburgh: T. Clark. London: Hamilton and Co.

Cyclopædia of Biblical Literature. By John Kitto, assisted by various able scholars and divines. 8vo. Parts XVIII. and XIX. Edinburgh: A. and C. Black. London: Longman and Co.

TRANSACTIONS OF CONGREGATIONAL CHURCHES.

PROCEEDINGS OF THE FIFTEENTH ANNUAL ASSEMBLY OF THE CONGREGATIONAL UNION OF ENGLAND AND WALES.

FIRST SESSION, Tuesday, 13th of May, 1845.—The Assembly met in Crosby Hall, Bishopsgate-street. At nine o'clock, A.M., the chair was taken by the Rev. John Burnet, of Camberwell.

The Chairman commenced the proceedings with devotional services and an opening address.

A letter was then presented from the Rev. Thomas Smith, A.M., in the name of the church at the Nether Chapel, Sheffield, desiring to be received into the Union; and it was thereupon moved by the Rev. Dr. Morison, seconded by the Rev. J. Blackburn, and cordially adopted:—

“That the church worshipping in the Nether Chapel, Sheffield, be, with its pastor, the Rev. Thomas Smith, A.M., received into the fellowship of this Union.”

A second letter to the like effect was presented from the Rev. H. M. Gunn, of Alton, Hampshire, on behalf of the church there of which he is pastor; and on the motion of the Rev. E. Mannering, seconded by the Rev. J. Reynolds, the church at Alton, with its pastor, was cordially received into the fellowship of the Union.

The following brethren, delegated from other bodies of Christians, were then presented to the Chairman, and by him welcomed in the name of the meeting;—the Rev. Noble Shepperd, of Sligo, delegated by the Congregational Union of Ireland; the Rev. Mr. Davies, of Cardigan; the Rev. Hugh Pugh, Mostyn, Flintshire, North Wales; the Rev. Mr. Panchaud, pastor of a Congregational church in Brussels; the Rev. Mr. Cullen, of Leith, from the Scottish Congregational Union.

The Report of the Committee was then read by the Rev. A. Wells, and the cash statement by the Treasurer, Benjamin Hanbury, Esq.

It was then moved by the Rev. G. B. Kidd, of Scarborough; seconded by the Rev. A. Jack, of North Shields; and adopted unanimously:—

I. “That the Report of the Committee now read, be approved and adopted, and that it be printed and circulated as part of the minutes of the proceedings of this Assembly.”

The Report of the Christian Witness was then read by the Rev. A. Wells, as follows:—

Report of the Christian Witness, and of the Fund in aid of Aged Ministers, derived from its profits, for the year 1844, presented to the Fifteenth Annual Assembly of the Congregational Union of England and Wales, Tuesday, 13th of May, 1845.

Brethren,—Accept the heartfelt congratulations of your committee on the results for the first year, of your attempt to publish a cheap and popular magazine, devoted to the principles of your denomination, and to the support of your Union.

Those results your committee will briefly state:—

The sale of the Christian Witness for its first year was of unexampled extent. For every month through the entire year it reached about thirty-one thousand copies.

The profits for the year, notwithstanding the extreme cheapness of the work, and the extraordinary charges of advertising, &c., unavoidably incurred in commencing a new periodical, amounted to £708. 0s. 8d.

A confidential committee, consisting of your secretaries and the Rev. Dr. Matheson, has conferred regularly every month with the editor on the conduct and interests of the magazine.

A finance committee, consisting of the Rev. W. S. Palmer, and Messrs. East, Peachey, and Spicer, has managed the trade department with great vigilance. The treasurer of the magazine account is Joseph East, Esq.

The literary and trade property of the work is legally invested in the trustees of your Union, and the copyright is secured in their names by regular entry at Stationers' Hall.

Yesterday, according to appointment, the distributors of the Fund in aid of Aged Ministers, consisting of the profits of your magazine, met; and considered with much interest and feeling twenty-eight applications from aged brethren, to whom the distributors voted grants amounting in all to £261, in sums varying from £5 to £20. The meeting deemed this first distribution an experiment, and thought it not wise to divide the entire fund for the year among the comparatively few brethren from whom applications had been received—as, if that had been done, much larger sums would have been given, than, in all probability, can be continued in future years; and hence, disappointment and dissatisfaction might have resulted. The balance of the fund remaining in the treasurer's hand, the meeting directed to be invested in Government security.

The brethren of the Wilts and East Somerset Association have renewed to your committee the appeal they addressed to the last autumnal meeting at Norwich, that this fund should be made available to assist brethren in their earlier years in making provision for the decline of life, by commencing on easy terms insurances for deferred annuities. Your committee wishing that so weighty a proposal should receive full consideration, has advised that it be presented in a well-digested form to the meeting expected to be held at Manchester next October.

The distributors have appointed Mr. East treasurer of the fund entrusted to their care; and have constituted the confidential and finance committees of the magazine with the editor, a committee to receive applications, and to prepare for the business of their future meetings. Mr. Wells, for the present, acts as secretary of the distributors, and of their committee.

The statements explaining and supporting the applications yesterday considered, were of a character to give full proof that no interest connected with our churches stands in greater need of consideration than that of their aged pastors. Any aid that may be afforded to them has been well and hardly earned. It is quite as much due as wanted. It is not charity but justice. It must not be considered an act of benevolence, but a discharge of obligation.

This report would be, indeed, deficient in justice, were it to close without a warm acknowledgment of the invaluable services of the editor. It is as well known to this assembly, as it is to the committee, how largely the great success of this work is due to him, and to his well-earned reputation and favour in our churches, and especially with one devoted and intelligent class of our friends—the Sabbath-school teachers. No reader of the magazine can need to be informed how thoroughly its editor has given himself to his work, and what care and effort he is employing to render it all that the churches wish, and all that the times require. But this work is his delight, and cheered by your approval, he will continue his labours, which not only demand incessant effort, but interfere with many cherished projects, feeling himself summoned by the voice of Providence, and of his brethren, to a work of high importance and most extensive usefulness.

The following resolution thereon was then moved by the Rev. J. Morison, D.D., and seconded by the Rev. J. Blackburn:—

II. "That this meeting receives with entire approval and satisfaction the Report on the Christian Witness and on the Fund for Aged Ministers derived from its profits for the year 1844, and directs it to be placed on the minutes of the Assembly. The

Meeting warmly congratulates the editor on the gratifying success of his labours, which it gratefully acknowledges, and earnestly requests him to continue. Also the Meeting considers its distinct and thankful notice due to the strenuous efforts by which many pastors and other friends have most effectually contributed to the extensive circulation obtained by the Christian Witness."

This resolution having been cordially adopted, was responded to by the editor of the Christian Witness, upon the earnest call of the Meeting.

The Rev. James Hill, of Clapham, then read the letter to the churches on their public worship; upon which the following resolution was moved by the Rev. Robert Halley, D.D., of Manchester, and seconded by the Rev. Andrew Reed, B.A., of Norwich :—

III. "That the Assembly adopts the letter on worship now read, and directing that it be printed and circulated, commends it to the devout consideration of the churches and their pastors, with hope and prayer that it may promote every desirable improvement in the public worship of our congregations. The Assembly also presents to the brethren by whom this able letter has been prepared and presented its best thanks for their most acceptable service."

Discussion arose on the subject. Various alterations in the letter were suggested. In the issue, it was confided to the writers of the letter, in concert with the Committee of the Union, to revise it in accordance with the views expressed; and with this understanding, the resolution was adopted unanimously.

The Rev. J. A. James, of Birmingham, then explained to the Assembly a design that has originated among brethren in Scotland zealous for Christian Union, to convene, if possible, a conference of evangelical Protestants, both ministers and other brethren, of various denominations, and from all parts of the world, to consider the present state of the great Protestant cause throughout Christendom, regarding Protestantism as strictly a religious interest, and meditating no proceedings but such as are simply spiritual. Some preliminary meetings, Mr. James intimated, are proposed to be held in the course of the summer, perhaps at Liverpool or Manchester, of delegates from various Protestant bodies, for preliminary discussion; and he submitted whether this Assembly might not send representatives to such preparatory meetings.

Upon the close of Mr. James's address, it was moved by the Rev. Thomas Smith, A.M., of Sheffield; seconded by the Rev. Samuel Thodey, of Cambridge; and unanimously adopted :—

IV. "That this Assembly has heard with great interest the statements now given, explanatory of a design for convening a conference of ministers and other brethren, of every evangelical denomination, and from all parts of the world, for consideration of the present state, prospects, and wants of the great Protestant cause throughout Christendom, and would desire to be represented at any meeting which may be held for preliminary discussion and arrangement."

The Rev. James Matheson, D.D., then read the brief statement from the Directors of the Home Missionary Society, on its affairs for the past year :—

Brief Statement of the Proceedings of the Home Missionary Society, presented by the Rev. Dr. Matheson from the Directors, to the Annual Assembly of the Congregational Union of England and Wales, Tuesday, 13th of May, 1845.

There being no time for sentiment, we must at once proceed to facts. In doing this the Directors would place before this Assembly :—

I. Stations of the Society. The state of the funds at the last annual meeting was such as to compel the Directors to relinquish four missionary stations, and to with-

draw seven grants from pastors. This, however, was done in such a way as to produce as little injury as possible to the several localities. The means of Christian instruction are still continued by others, though in some instances the stations are not so regularly or so efficiently supplied as they formerly were. The Directors are, however, happy to say, that so great an improvement began to take place in the income, that after six months of the year had passed by they felt justified in responding to the pressing applications of county associations; three missionary stations have been adopted, while eleven grants have been made to pastors. The number of the principal stations is 150; the out-stations, as far as they can at present be ascertained, is 495; being in all, 645.

II. The agency. Five new missionaries have closed their connexion with the Society during the past year; eight grantees have also ceased to receive assistance. During the same period of time three new missionaries and eleven new pastors have been added to the list of agents. The number of missionaries is sixty-seven, of grantees eighty, exclusive of six young men under the care of Mr. Frost, who preach regularly; being in all, 153 agents.

III. The funds. Everything appeared unfavourable as it regarded the income of the Society at the last annual meeting. Urgent appeals were therefore made to the friends of home, and they were kindly and liberally responded to. The income reported last year was £7275, the expenditure was £9177, being £1900 beyond the receipts. This year the income has been £8100, being £800 more than last year; the expenditure has been £8600, being £500 less than last year. This is considered favourable when compared with the income and outlay of 1844.

It should be considered that reduction in expenditure cannot be hastily or easily made, when missionaries and stations are concerned. The want of prudence and kindness here would be most injurious, rendering in vain the efforts of former years, and exposing the agents to great inconvenience and suffering, which it cannot be the desire of the churches to inflict. The reduction, however, has been effected without injuring any one, while the increase of funds has been effected during a year when special appeals were made for other important objects to those from whom the Home Missionary Society receives its chief support. Favourable, however, as the statement now given is, compared with last year, it will be seen that the outlay is still £500 beyond the income. Even, therefore, though by additional arrangements the reductions should continue, and the income and outlay should be equalised, there can be no extension of effort, no increase in the number of agents, unless there is an addition to the resources of the Society. This only can enable the Directors to listen to some of the pressing applications at present before them.

IV. The result of the operations of the Society. The account is favourable. Great good is being done. The temporal welfare of the people on many of the stations, and their protection from open persecution and from petty annoyance, have been to a considerable extent secured by the agents of the Society. The intellectual improvement going on among the people also deserves special notice. Let one fact suffice. On fifty of the missionary stations, where not many years ago religious periodicals were hardly known among the people, upwards of 3000 copies of such publications are now purchased every month. Besides, nearly 100,000 tracts have been distributed during the year, while during the same time about 2000 copies of the Scriptures have been sold. About 2,000 volumes have also been added to the Sunday-school and Vestry Libraries. The number of hearers on the stations is, as far as can be ascertained, (some returns not having been yet received,) 50,000; Sunday-schools, 223; Teachers, 1850; Children, 14,000; Bible classes, 120; Pupils, 1950. The number of members added to the churches on the stations has been already ascertained to be nearly 800, being a larger number than in the former year.

Such is the outline of the abstract of the Report. Encouraging it will no doubt appear, and sufficient to show that God is honouring the faithful preaching of his servants. The Directors commend to God and to the pastors and churches the great object of the Society.

The Rev. Thomas James next read a similar document in the name of the Committee of the Irish Evangelical Society, as follows :—

Brief Statement of the Affairs of the Irish Evangelical Society for the past year, presented by the Rev. Thomas James, from the Committee, to the Annual Assembly of the Congregational Union of England and Wales, Tuesday, 13th of May, 1845.

The Irish Evangelical Society is too well known to the ministers and delegates, who comprise this assembly, to require any explanation of its nature and object. The committee may, however, venture to say, that passing events, which are agitating the public mind, demonstrate more clearly than ever the necessity and importance of such an institution. To preach the Gospel unalloyed by the superstitions of men, and to diffuse abroad the great principles of evangelical truth unshackled by state endowment, are the work to which this Society is devoted; and which for thirty years it has endeavoured faithfully to discharge. It has been the honoured instrument of calling into existence, or preserving from dissolution, the greater number of the Congregational churches now found in that land. It still ministers to the necessities of most of them,—which, but for the liberality of British Christians, would languish and expire. It employs 34 agents, who as pastors, missionaries, or Scripture readers, are diligently pursuing their several avocations with gratifying tokens of the presence and blessing of the great Head of the church. These brethren occupy 134 stations and out-stations, have nearly 500 in church-fellowship, and more than 1100 children in Sunday and day schools; whilst they are engaged in preaching the Gospel steadily or occasionally to no fewer than 20,000 persons.

The committee during the past year have resolved on commencing a mission to the Province of Connaught, in many respects the most necessitous and destitute portion of the country. For this work they have secured the services of some well-qualified individuals, whose knowledge of the Connaught dialect of the Irish language and whose well-tryed Christian character justify the expectation entertained of great and extended usefulness. These brethren, with others who have for a long period laboured with success in connexion with the society, are prepared to commence this enterprise as soon as the committee can determine the most eligible locality. The sympathies, the contributions, and the prayers of British Christians are earnestly solicited, that this interesting and important undertaking may not disappoint the hopes which it has excited, but may be followed by those results which are so ardently desired.

The committee have endeavoured, by an economical disposal of the funds intrusted to their management, to prevent those difficulties and embarrassments which an accumulation of debt always occasions. But in doing this they have been compelled to decline applications which they have received from districts which, had they the necessary funds, could at once be occupied, with a prospect of great and immediate success. To meet all their liabilities, the committee will require by the end of June no less a sum than £500. In addition to which there is a considerable sum due to the Irish Congregational Union, for which the Committee are responsible, and which they must pay when the precise amount is ascertained. They cannot, however, suffer themselves to think that it would be difficult to obtain this, if our British churches were fully awake to the importance of Ireland, as a sphere of missionary operations. Seven millions of the inhabitants of the sister country are under the debasing superstitions of the Church of Rome. To deliver them from this

thralldom nothing can avail but the circulation of the Scriptures and the faithful preaching of the Gospel. These are the means employed by the Irish Evangelical Society, and the committee would therefore appeal to this assembly, and to the churches it represents, to aid them in the work to which they are devoted.

The like document from the committee of the Colonial Missionary Society was then read by the Rev. A. Wells, to the following effect :

Brief Statement of the Affairs of the Colonial Missionary Society for the year ending 31st March, 1845, presented by the Committee to the Annual Assembly of the Congregational Union of England and Wales, at its Session, Tuesday, May 13th, 1845.

Christian Brethren,—The state and prospects of your Colonial Missions may be regarded with much satisfaction, encouragement, and hope. The past year of their operations, now to be briefly reported, has not been barren of success and advance.

In Canada West the progress is cheering. Your churches and their pastors in that province are now organised and efficiently active for the growth and extension of the great cause throughout the region in which they have been but newly planted. They have a Congregational union, a college, and a Home Missionary Society,—all these working well to bind together in holy brotherhood all the churches, to train a native ministry, and to occupy new stations.

For Canada East the same statement may be made. In that province, also, there is the same threefold organisation. The college and the Home Missionary Society have been during the year now reported brought into a more organised and efficient state.

In his last communication Mr. Roaf intimated that were an efficient minister planted and sustained at Kingston, that important city, midway between Toronto and Montreal, might be made the centre of a third region, with the like organisations and activities to those already at work in the eastern and western provinces—that vast tract of country embraced under the name of Canada, being far too extensive to be effectually pervaded by the labours of only two associated bodies of ministers. May this be accomplished in God's good time !

But your Committee seem to consider that the lower, or Atlantic British colonies, would have a prior claim for an extension of your missions whenever the liberality of the churches shall make advance in your important work practicable. There Mr. Gallaway had no sooner commenced his mission at St. John's, which he is prosecuting with great success, than he found a wide field for efforts opening around him, especially in Nova Scotia. Were a suitable minister introduced and sustained at Halifax, but few years would elapse before the three brethren at that city, St. John's, and Sheffield, with the aid of others entering on different rural districts, would soon unite for advancing the work throughout those important provinces.

The Australian colonies are more recent ; they are wide apart ; they contain some important cities ; but not any extent of rural settlements at all equal to the American colonies. There is, therefore, more difficulty in arriving at any combination among the churches planted in those regions for joint fellowship and effort. There are flourishing churches at Sydney, Hobart Town, Adelaide, Melbourne ; but they are remote from each other. Still hope is entertained that before long a college may be established at some one point, sustained by all the Australian churches, and training a native ministry for those wide-spread and growing colonies.

Your financial position is more favourable than it was a year ago. The churches have assigned a most encouraging portion of the sums raised for British missions to this Society, no less than £1605. 15s. proving that it has secured in a most gratifying degree, their approval and confidence. The whole income for the year has

amounted to £3388. 14s. 8d., being £271. 16s. more than the expenditure, and reducing the debt with which the year was commenced from £979. 16s. to £708. This is not, indeed, all that was hoped for and aimed at; but it is enough to occasion much thankfulness and encouragement. One point the Committee must distinctly mention. The arrears of the society, and the circumstance that by much the larger portion of its income is obtained in the latter months of its annual operations, make the borrowing of money on interest unavoidable. No less a charge than £40. 16s. 4d. has been this year incurred on this account. Now no society, great or small, can be considered in a satisfactory and safe financial position which does not close each year's account with a balance in hand equal to, at least, half its annual expenditure to meet the demands on its funds which will unavoidably accrue before any considerable portion of income can be obtained.

You would probably judge that the Committee took very inadequate views of both the importance of the society entrusted to its management, and of your readiness to sustain it, were anything less proposed as the effect of the coming year, than the entire removal of the remaining debt; and if such be your view, then the Committee may confidently reckon on your strenuous efforts for its accomplishment.

Upon these statements of the affairs of the Society for British Missions, the Rev. John Yockney, of Islington, moved, and the Rev. John Jukes, of Bedford, seconded the following resolution, which was unanimously adopted:—

V. "That the assembly derives great pleasure from the reports presented on the operations and support of the British Missions of the Union; and especially rejoices to learn that the simultaneous collections for the past year have exhibited so gratifying an increase. The meeting would therefore encourage the conductors of British Missions to make more strenuous efforts than ever to secure their advancement through the ensuing year."

The following honoured brethren present from other bodies of Christians, then successively addressed the assembly:—

The Rev. William Lindsay Alexander, of Edinburgh, deputed by the Congregational Union of Scotland.

The Rev. Mr. Panchaud, of Brussels, pastor of a Congregational church in that city.

The Rev. Noble Shepperd, of Sligo, delegate from the Congregational Union of Ireland.

The Rev. Daniel Davies, of Cardigan, deputed by the Associations of Cardigan, Pembroke, and Carmarthen.

The Rev. Dr. Codman, of Dorchester, Massachusetts, New England, who informed the meeting that the General Congregational Association of Massachusetts, at its annual meeting, held in June, 1844, had delegated to attend in its name at this assembly the Rev. Dr. Burgess, and the Rev. Gardner B. Perry; but whose arrival had been prevented by some causes which Dr. Codman was unable to explain, but which he deeply regretted.

In response to these interesting communications, the Rev. J. H. Godwin, President Tutor of Highbury College, moved, and the Rev. Robert Ainslie, of London, seconded, the following resolution, which the meeting cordially and unanimously adopted:—

VI. "That this meeting greets with warm affection the delegates by whom it has been now addressed, and through them the bodies of beloved Christian brethren they represent; and rejoices in every opportunity of extended fraternal fellowship with different sections of the church of Christ obtained through the medium of this Union."

The morning session was then closed with prayer, conducted by the Rev. John Burder, A.M., of Bristol.

FRIDAY MORNING, May 16th. ADJOURNED SESSION.—CROSBY HALL.

Chair was resumed soon after nine o'clock by the Rev. John Burnet, who, after a hymn, and reading Scripture, invited the Rev. H. B. Jeula, of Greenwich, to conduct prayer.

The first business introduced was a series of resolutions, declaring the judgment of the Assembly on the Maynooth Endowment Bill. These were first read at length, on which,

The Rev. James Carlile, of Hackney, moved; and the Rev. J. H. Rook, of Faversham, seconded:—

VII. "That the draft of resolutions now read be received for consideration."

Which having been agreed to, they were read and considered, *seriatim*. As the first of the series declared the assembly's approval of the documents published by the Committee of the Union on the same subject, these were also read through. When the meeting arrived at the resolution relating to the Irish Church Establishment, it was not deemed satisfactory, and the following brethren were requested to retire as a committee, to propose another more in harmony with the views of the assembly: the Rev. Drs. Morison and Campbell, Rev. Messrs. Burder and A. Reed, jun., and J. C. Evans, Esq. Subsequently the Rev. Dr. Halley, and the Rev. Dr. Massie were requested to join that committee, and add a distinct resolution on the endowed Presbyterian churches in Ireland. While these brethren were thus engaged, the assembly proceeded with the remaining resolutions in the draft presented by the Committee; and after their return into the meeting, those prepared by them were also considered and approved. The whole series, after being considered, amended, and severally adopted by the meeting, stood in form as follows:—

1. That this assembly approves and confirms the proceedings of the Committee, in opposition to the Maynooth College Endowment Bill.

2. That the assembly declares in the most distinct manner, that its hostility to the measure in question is primarily based on a solemn religious conviction, that by the law of Christ, unalterable by human authority, the pecuniary support of his religion is confided to the voluntary contributions of his disciples—a principle equally opposed to every grant whatever of money raised by taxation in aid of religion.

3. That the objections of this assembly to the endowment of Roman Catholic institutions are rendered peculiarly strong, by decided convictions that the ecclesiastical system of Rome, fatally corrupts Christianity, and is decidedly hostile to all religious freedom.

4. That notwithstanding these convictions, this assembly most decidedly condemns all civil restrictions or disabilities on Roman Catholics, for the sake of their religious sentiments, and would advocate for them equal liberties with every other class of the community, without distinction.

5. That this assembly, deeply concerned for the spiritual regeneration of Ireland, and entertaining the warmest sympathy and affection for the evangelical clergy of the Established Church in that country, cannot withhold its conviction that the Irish Establishment presents one of the most serious obstacles to the spread of the Gospel among its Roman Catholic fellow-subjects,—that the course of events must speedily force this conviction upon the consciences of the Irish clergy themselves,—and that, whenever such shall be the case, they will not hesitate to abandon the emoluments they now enjoy in connexion with that establishment,—but, in giving expression to this conviction, this assembly can have no sympathy with those statesmen who would, in whole or in part, apply the church property of Ireland to the establishment of the papal system in that country.

6. That in the same spirit this assembly would express its affectionate attachment to the people of God, holding the fellowship of evangelical Presbyterian churches,

for whose ministers the *Regium Donum* is granted annually by Parliament: yet, inasmuch as the continuance of that grant perpetuates the inequality and injustice of which Roman Catholics have so reasonably complained, it cannot but anticipate that those brethren, when they have duly considered the whole subject, will concur in this opinion, and at once renounce emoluments which operate as a most serious obstruction to the prevalence of Divine truth among the Irish people.

7. That it is clearly foreseen by this assembly, that the legislature of the country will soon advance to further measures for the endowment of Roman Catholicism in Ireland, as well as pursue more extensively than ever, its system of grants in aid of various religious denominations in different parts of the empire.

8. That the views on ecclesiastical subjects entertained by the Protestant Nonconformists of the nation are most inadequately represented in the Commons' House of Parliament, at a time when their assertion is of vital consequence, and, therefore, that this assembly strongly advises all Nonconformist electors to use their franchise, and to employ all constitutional measures in a Christian spirit, at the next general election for returning members of parliament qualified to vindicate their views and rights."

The following resolution and form of petition on the English *Regium Donum*, were then submitted; and the adoption of them having been moved by the Rev. Dr. Massie, of Manchester; seconded by the Rev. J. Pullar, of Gateshead; and supported by the Rev. Dr. Reed, of London; was agreed to unanimously:—

VIII. "That in the view of this assembly it is of great consequence to the consistent and efficient advocacy of the Voluntary principle by the Congregational churches, that they should stand entirely clear of the receipt of any grants from Government, of whatever defence or apology they may seem to some brethren susceptible on special grounds—therefore this assembly earnestly desires the discontinuance of the receipt of the *Regium Donum* by Congregational ministers; adopts the following petition to the House of Commons to withhold the grant; and stands prepared to co-operate in such efforts as may be necessary to preserve from loss, any deserving brethren at present in receipt of the same.

'To the Honourable the Commons of Great Britain and Ireland in Parliament assembled:—

The petition of the undersigned being members of the Congregational Union of England and Wales, assembled in public meeting; and connected as ministers, deacons, and otherwise, with many hundred churches of Independent, or Congregational Christians, in all parts of England and Wales:

Showeth—

That your petitioners being conscientiously convinced that grants by Government in aid of religious bodies are contrary to the method ordained by our Lord Jesus Christ for the pecuniary support of his religion—and to civil justice—

Request your Honourable House to withhold the grant annually made to the three denominations of Protestant Dissenters—Presbyterians, Independents, and Baptists; and commonly called the *Regium Donum*, so far as the body of Christians with which your petitioners stand connected, is interested therein."

The Rev. Dr. Reed then moved, the Rev. T. Mays, of Wigston Magna, seconded:—

IX. "That the Committee be instructed to transmit a copy of the resolutions on the *Regium Donum* now adopted, to each of the distributors thereof connected with our body, and to every Member of the House of Commons."

Edward Baines, Esq., of Leeds, moved; and the Rev. Edward White, of Hereford, seconded the following resolution, which was unanimously adopted:

X. "That the following brethren be appointed delegates from this assembly, pursuant to Resolution No. 4, adopted in the session of Tuesday, to the anticipated meeting for discussions and arrangements preliminary to a general conference of

evangelical Protestants. And that these brethren be requested to report to the Autumnal Meeting, at Manchester, the result of any preliminary conferences they may attend. The Chairman of this assembly, Rev. J. Burnet, Rev. J. A. James, Rev. Dr. Raffles, and Rev. A. Wells,—Sir C. E. Smith, Bart., Sir J. B. Williams, Kt., Samuel Fletcher, and Samuel Morley, Esqrs. Subsequently, the Rev. James Sherman was added by unanimous vote of the meeting.

A fraternal letter from the General Assembly of the Presbyterian Church in America, addressed to this Union, and signed on behalf of the assembly by the Rev. E. R. Mason, stated clerk, was presented and read; on which the following resolution was adopted, upon motion by the Rev. R. Robinson, of Witham; seconded by the Rev. J. Pierce, of Wrexham:—

XI. "That the letter from the General Assembly of the Presbyterian church in America, now read, has been heard with great interest and pleasure, and is received with every feeling of respect and affection for that great body of Christian brethren. The assembly directs that the letter be placed on its minutes, and that the Committee do prepare an answer thereto, and present it for consideration at the adjourned meeting of this assembly, to be held at Manchester in October next; also, that on the same occasion letters to other bodies of Christians in foreign parts, with which the Union has heretofore held correspondence, be submitted for adoption."

The Rev. J. A. James then moved, and Henry Dunn, Esq. seconded the following resolution, which was unanimously adopted:—

XII. "That the assembly having received with peculiar satisfaction the statements of the committee, reporting the happy success of the conference on the education given to the rising ministry in our colleges, would now distinctly and earnestly call on the churches for greater interest in the colleges, and greater efforts for their pecuniary support. Particularly the meeting would advise every pastor to plead with his people regularly once every year the cause of that college with which, from whatever circumstances, he may be most closely connected, and the meeting offers this advice, not only to secure a greatly needed increase of pecuniary resources for the colleges, but to promote among the people a more enlightened appreciation of a well-educated ministry, and a greater spirit and habit of prayer for the tutors and students in the colleges."

The assembly next proceeded to the business of the Board of Education, the Report of which was read by the Secretary, the Rev. R. Ainslie; and the cash account was presented by Samuel Morley, Esq., Treasurer, on which the following resolutions were unanimously adopted:—

Moved by the Rev. J. Yockney, seconded by the Rev. James Sherman:—

XIII. "That the Report now read be adopted and printed, and circulated, under the direction of the Board."

Moved by the Rev. J. W. Davids, of Colchester; and seconded by the Rev. J. Reynolds, of Romsey:—

XIV. "That while this assembly rejoices in the increased attention given by Congregationalists to the education of British children, it renews the expression of its deep conviction that enlarged efforts should everywhere be made to collect accurate information; to strengthen existing schools, to found new ones, to secure the best-qualified teachers; and to place all schools for the benefit of the humbler classes in the most efficient state for giving the best education to the children of the poor which the short time they can afford for school learning will permit."

Moved by the Rev. Thomas Stratten, and seconded by the Rev. Jesse Hopwood;

XV. "That the thanks of this assembly be presented to the members of the Board for the manner in which they have conducted the business of this institution during the past year; and that the following gentlemen be the members of the Board for the year ensuing." (Names read.)

The following resolution, expressing the views of the assembly on foreign missions, and its special interest and regard for the London Missionary Society, was then moved by the Rev. Mr. Ward; seconded by the Rev. Robert Ainslie; and adopted unanimously;

XVI. "That this meeting on every ground of humanity and religion, feels the deepest interest in Christian missions to the heathen, regarding them as in entire harmony with the design of God for the universal prevalence of the Gospel, and with the command of Christ that his churches should labour for this glorious object. The assembly believes that aspirations for the advance of Christ's holy kingdom on earth have ever been cherished by his devoted servants, even in ages which afforded no opportunity for active efforts to promote it; and therefore deems it to have been the peculiar glory of more recent times, that when their light and liberty opened the way for widely-extended missions, eminent men, who will long be held in deserved veneration, were raised up to originate the modern missionary enterprise on the largest views and purest principles. While rejoicing in the labours of all evangelical missionary societies, the special and deepest sympathies of this body are cherished on behalf of the London Missionary Society. In its history, labours, and successes for fifty years, the meeting discerns, with devout gratitude, the blessing of God; in its recent and present difficulties, the meeting sees cause for deep inquiries, humiliation and prayer; and in order to supply the pecuniary resources needful for its still growing operations and charges, the deficiency of which at this time, the meeting has learned with deep regret, it would urge on all churches connected with this Union, continued and self-denying liberality on its behalf."

The Rev. T. P. Bull, of Newport Pagnell, then concluded the morning session with prayer.

After refreshment, the meeting resumed business, when it was moved by the Rev. Dr. Halley, of Manchester; seconded by the Rev. Thomas Stratten, of Hull; and adopted unanimously;

XVII. "That the subject of the next Annual Letter to the Churches be, the wisdom and necessity of more general and systematic support of public institutions immediately connected with their own denomination, and intended to promote its strength and usefulness; and that the Revs. J. A. James, F. Watts, J. Roberts, and J. Hammond, be respectfully requested to prepare the draft of such letter, for presentation to the Annual Assembly, in May 1846."

Moved by the Rev. J. A. James; seconded by William D. Wills, Esq.; and unanimously agreed to:

XVIII. "That the Committee and Officers of the Union be re-appointed, subject to the following changes; the Rev. Messrs. Burnet, Sherman, and Woodwark, in place of the Rev. Messrs. Arundel, Aveling, and Yockney; and Messrs. E. Thompson, H. Rutt, and M. Letham, instead of Messrs. Conder, Lund, and Owen."

Moved by the Rev. Dr. Morison; seconded by the Rev. James Sherman; and agreed to unanimously:—

XIX. "That this assembly, at the close of its present session, do stand adjourned for a meeting at Manchester, to be held on such days in October next as shall be arranged by the Committee, in concert with brethren in that town."

Moved by the Rev. Dr. Campbell; seconded by the Rev. John Blackburn; and most cordially adopted:—

XX. "That the most cordial thanks of the assembly are hereby presented to its Chairman, the Rev. John Burnet, for his very able and successful services in presiding over all its proceedings."

To which the Chairman having made a most happy and effective reply, the meeting separated.

ANNUAL MEETING OF THE CONGREGATIONAL UNION OF SCOTLAND.

THE meetings connected with the Thirty-third Anniversary of this Institution were held in Glasgow on Tuesday, Wednesday, and Thursday, the 1st, 2nd, and 3rd of April, 1845. On Tuesday forenoon, the Committee of the Theological Academy met in the class-room, behind Nile-street Chapel, when it was agreed that the temporary arrangements which had been made regarding some of the departments of tuition, should be continued during the ensuing year. It was also thought, that students received into the academy should be young men who had already made some progress in various branches of learning. For securing this, various plans were suggested, and it was ultimately referred to a sub-committee to draw up and print regulations to be circulated for the mature consideration of the friends of the academy, against the next annual meeting. At seven o'clock in the evening of that day, the public meeting of the friends of the academy was held in Albion-street Chapel—Mr. W. Wardlaw in the chair. The Secretary having read the report for the past year, the meeting was addressed by the Rev. Dr. Russell, Mr. Macrae, Mr. Bewglass, deputy from the Congregational Union of Ireland, and Mr. Hercus. Dr. Wardlaw and Mr. Thomson, at the close of the meeting, expressed their perfect satisfaction with the conduct and diligence of the students, and trusted that their amiable deportment and commendable progress might be taken as the pledge of future eminence and usefulness.

PRELIMINARY MEETING OF THE UNION.—On Wednesday, the preliminary meeting of the Union was held in Nicholson-street Chapel, at eleven o'clock in the forenoon, at which John Gibson, Esq. presided. After devotional services, much business was transacted, in a very orderly manner. Mr. Kinniburgh gave in a report upon the subject of *Historical Memorials*. He and Mr. Alexander had been appointed to procure as much information as possible, regarding the rise and progress of each church connected with the union, that so the labours and sufferings of good men might not pass into oblivion with the generation to which they belonged, and that the development of the principles dear to Congregationalists might be distinctly traced in future times. Regret was expressed by Mr. Kinniburgh, that their inquiries for this purpose had not been promptly and fully met. Only fifty or sixty churches, after repeated application, had duly responded, and it was felt needful that the sub-committee on this matter should be continued for another year. A very important document was then read, regarding *chapel trust deeds*. This document, which was exceedingly clear and intelligible, had been drawn up by the esteemed chairman of the meeting, and along with other matter contained a form for such deeds which, with slight modification to suit particular cases, might be universally and most advantageously adopted. Then followed a report from J. G. Stuart, Esq., upon the fund for the liquidation of *chapel debts*, by which the meeting was gratified to learn that the sum of £14,000 has been promised in the course of three years—part for the free fund, and part for the reserved. Dr. Wardlaw, after briefly adverting to the vagueness of the present rules of the Union, proposed that a sub-committee be appointed to draw up *new and more definite regulations*, by which the objects contemplated by the institution might be more precisely stated, and more readily attained. This was felt by all to be needful, and accordingly agreed to,—the regulations to be submitted for approval at the next annual meeting.

A European Mission.—Mr. Alexander took the opportunity to press upon the brethren then present, the desirableness and importance of the Congregational churches in Scotland having some missions abroad as well as at home. He referred to various fields which might with great propriety be entered upon—but in his opinion the most suitable was the continent of Europe. He mentioned, that throughout Belgium, France, and Switzerland, there are scattered various little

churches, holding substantially the same views regarding doctrine and church order, with the Congregational churches in this country, and which are suffering persecution on this very account. Their poverty, also, he represented as very great. Now, he thought if these little churches were encouraged, and in some measure aided, it would be really doing a great good to them, as well as sustaining a number of outposts by which Popery might be very effectively assailed, and the Gospel spread where it is greatly needed. He mentioned, that he contemplated a tour in these parts during the ensuing summer, and if the brethren then assembled would authorise him to say to them in their name, "God speed," it would enable him in some measure to prepare the way for future correspondence. He also wished, though he seemed scarcely to hope, that he might be allowed, in the early part of the summer, to visit a few of the wealthier churches—say, in Edinburgh, Glasgow, and Dundee—for the purpose of obtaining a little money to take in his hand, as a token to these churches of the interest felt in their welfare. This proposal was heartily entered into by Dr. Russell and Dr. Wardlaw, and it was hoped that this might prove the beginning of a new and interesting department of exertion by the Congregational churches of Scotland.

TEA MEETING.—In the evening of Wednesday, a very interesting meeting was held in the Trades' Hall, when several hundreds sat down to tea. The duties of chairman were ably discharged by Mr. William Milroy, and speeches of a very stirring character were delivered by Mr. Thomson, of Dunfermline; Mr. Kelly, of Liverpool, deputy from the Congregational Union of England and Wales; Mr. Knowles, of Linlithgow; and Mr. Alexander, of Edinburgh. The room was exceedingly crowded, and the utmost interest was manifested by all present, even to the close.

PUBLIC BREAKFAST.—At nine o'clock, on Thursday morning, there was a public breakfast in the Assembly rooms, at which Dr. Wardlaw presided. At this meeting Mr. Cullen brought forward a statement of the *Widows' Fund*, which was highly satisfactory. He mentioned that there are at present fourteen receiving the benefit of the fund. The annual expenditure is about £150—the income between two and three hundred. He also intimated to the meeting that the Rev. Francis Dick had given over to the fund the sum of £700, upon terms exceedingly advantageous to the institution.

Dr. Wardlaw having vacated the chair, for the purpose of bringing forward a motion, proposed for the adoption of the meeting the following admirable petition to parliament against the proposed additional grant to *Maynooth College*. This petition, it was agreed, should be sent as the petition of the Congregational Ministers of Scotland, but it was strongly advised that the same, or something similar, be sent without delay from each congregation connected with the Union.

That, as consistent Protestant Dissenters, holding the essential distinction between the spiritual kingdom of Jesus Christ and the secular kingdoms of this world, and having themselves clean hands in regard to the matter complained of, your Petitioners conscientiously object to all state endowment of religion, as a confounding of the provinces of the spiritual and the secular prejudicially to the interests of both, and as implying the false and slanderous assumption of the incompetency of true religion, without such adventitious aid, to support itself.

That they object to such endowment, when extended to various and opposite systems of religion, as being, in aggravation of their general objection, calculated to produce and foster in the public mind the mischievous impression that, in the estimate of men in power, religion is a mere engine of civil policy, regarded solely in its political bearings, and deriving its chief or only value from its subserviency to what is infinitely inferior to itself.

That they object to it when restricted to any one form of faith and worship, as involving the gross moral and political injustice of taxing the resources, and offending the consciences of all classes of the community for the exclusive benefit of the privileged sect; it being, in their judgment, equally iniquitous that Roman Catholics should be taxed for the maintenance of Protestantism, or Protestants for the maintenance of Popery, or any one section of Protestants for the maintenance of another.

That an announcement having been made, on the part of her Majesty's government, of an intention, not to continue merely, but to augment and render permanent the annual grant from the treasury of this Protestant country to the Popish College of Maynooth,—they do, most solemnly and earnestly, give their voice against such a measure, as superadding to the evils before enumerated the appropriation of funds to which they, in common with their fellow-countrymen, contribute, and of which, through their support and aggrandisement of a system which, in conscience, they regard, not as Christian, but as anti-Christian,—a system of perilous and destructive error,—and a system of spiritual despotism and monopoly of salvation, every page of whose history reads a warning to all friends of freedom, civil or religious, in Europe and throughout the world, to beware of both the guilt and the danger of contributing, in any way or in any degree, to its consolidation and extension.

Mr. Ingram then brought forward a motion for the adoption of the meeting upon the subject of *American slavery*. The terms of this memorial required some alteration, and it was referred to a committee to make the changes recommended, and forward it to the American churches.

Mr. Kennedy, of Aberdeen, next proposed a petition to both houses of parliament, for the *abolition of university tests*, which was unanimously adopted. This business having occupied the meeting till near the hour for the sermon, those present adjourned to Nile-street Chapel, where an admirable sermon was preached by the Rev. Mr. Kelly, of Liverpool, from Ps. cxvi. 6, upon the nature of the work in which the people of God are called to engage, the disposition in which that work should be performed, and the results which may be expected to follow.

PUBLIC MEETING OF THE UNION.—The annual meeting of the Congregational Union took place on Thursday Evening, at six o'clock, in Dr. Wardlaw's Chapel, which was filled with a highly-respectable audience. The chair was occupied by W. P. Paton, Esq. After singing the hundredth psalm, a prayer was offered up by the Rev. Mr. Black, of Dunkeld. The Chairman having delivered a short address, Mr. Swan, the Secretary, read the annual report of the Directors, which contained much interesting information respecting the operations of the Union. The income for the year, it appeared, was £1863, of which £689 had been distributed among twenty-nine churches requiring aid. The same sum had been granted for itinerancies, and £164 to the support of preachers in destitute districts. It was stated that there were upwards of forty churches requiring aid, and that of these churches few had an income of more than £50 a-year.

Dr. Russell, of Dundee, moved, and Mr. Young, of Garliston, seconded the first resolution, which was carried.

Mr. Thomson, of Nile-st. Chapel, moved the next resolution in a long and eloquent speech, which we are precluded from inserting from want of space. The resolution was seconded by Mr. Stevens.

Dr. Wardlaw said, he had a very pleasing duty to perform—to introduce to them two distinguished strangers, the Rev. John Kelly, the representative and delegate of the Congregational Union of England and Wales, and the Rev. — Bewglass, for the Congregational Union of Ireland. He then referred to the benefits which the Congregational Union of Scotland had conferred upon this country; and

he rejoiced to say that for some years it had not stood alone. He spoke of the same beneficial results having flowed from the establishment of the Congregational Union of England and Wales. He had been at the annual meetings of that body,—and a scene of greater moral grandeur, so large an assembly of piety and talent, devoted to the cause of Christ, and congregated together for the purpose of diffusing the knowledge of Christ in our own country and in other parts of the world, he had never been privileged to witness. With regard to Ireland, though there they formed but a small body, yet he trusted for a day of grace to Ireland in this as in other respects. After some further remarks, the Rev. Doctor moved a resolution—That the thanks of the meeting be presented to the Rev. Mr. Kelly, the representative of the Congregational Union of England and Wales, for his admirable sermon; and that they hail his appearance here, along with that of the Rev. Mr. Bewglass, the representative of the Congregational Union of Ireland, with peculiar delight, and express their warmest interest in the welfare of the two institutions represented by these gentlemen.

Mr. Campbell, of Edinburgh, seconded the resolution.

The Chairman then gave the two strangers the right hand of fellowship, expressed the good wishes of the meeting towards the spiritual welfare of the bodies with which they were connected, and also towards them personally.

Messrs. Kelly and Bewglass having acknowledged the vote,

Mr. W. L. Alexander, of Edinburgh, moved the following resolution: "That this meeting, while recognising the obligation resting upon Christians and Christian churches to use all the means which God may put within their reach for the promotion of his cause and kingdom, and to use them with the greatest fidelity, perseverance, and devotedness,—would express their deep and solemn conviction that it is God's own inalienable and sole prerogative to grant success,—that the power of the Holy Spirit is required to render human instrumentality effectual for the conversion of sinners, as well as for the edification of believers,—and that the promise of Divine influence to accompany and give efficiency to the means of Divine appointment, is the grand encouragement to the labourer that he shall not spend his strength for nought;—that, therefore, earnest prayer for the influence of the Holy Spirit, and believing expectation that the blessing shall not be withheld, should go along with the diligent employment of the means."

The resolution was seconded by Mr. Anderson, of New Lanark, and agreed to unanimously.

A vote of thanks was then given to the Chairman for his conduct in the chair; and honourable mention was made of the kind hospitality which the brethren in Glasgow had on this occasion extended to strangers from the country. After prayer and praise, the meeting separated at about eleven o'clock.—*Abridged from the Glasgow Argus.*

THE DERBYSHIRE CONGREGATIONAL UNION held its anniversary at Belper, on April 22nd and 23rd. The attendance of ministers and messengers was good. On Tuesday, after an hour devoted to prayer for the presence and blessing of God on the proceedings of the meeting, the afternoon was occupied in transacting a portion of the business of the Union; and in the evening, the Rev. T. B. Brown, of Derby, preached from Matt. xi. 5,—The poor have the Gospel preached to them. On Wednesday morning, at seven o'clock, the ministers and messengers assembled for prayer: the time from nine to eleven was devoted to the transaction of the business of the Union; after which the Rev. T. Gawthorn, of Derby, preached from 1 Tim. iii. 15, on the adaptation of Congregational principles, and the comparative aptitude of dependent and independent churches to secure the purity and the diffusion

of primitive Christianity. The sacrament of the Lord's supper was then administered, at which the Rev. T. R. Gawthorne, the venerable pastor of the church at Belper, presided. In the afternoon, the remaining business of the Union was completed. And in the evening, three addresses were delivered,—On the qualifications essential to church-membership, by the Rev. W. Christie—The duty of members to attend church meetings, by Rev. T. Atkin—On the causes why many who hear the Gospel remain in a state of religious indecision, by th: Rev. T. Newnes.

On Wednesday afternoon, a petition to Parliament against all grants of public money to religious communities, was adopted; and the Rev. T. Gawthorne gave notice, that at the next general meeting he will propose, "That no minister participating in the public taxes, under the fictitious name of *Regium Donum*, shall be allowed any assistance from the funds of this Union; and that the Congregational Fund Board in London, and the committee of the Associate Fund, be respectfully requested to take into their consideration the propriety of adopting a similar resolution."

THE CONFERENCES UPON THE MAYNOOTH ENDOWMENT BILL.

SINCE our last, two important gatherings have been held in the metropolis on this great national question: the former was convened by the Central Anti-Maynooth Committee, and was held at the Crown and Anchor Tavern, in the Strand, on Wednesday the 30th of April, and three following days,—the latter was convened by a provisional Committee of Dissenters, to express the grounds on which Dissenters opposed the Bill, and was held in Crosby Hall, on Tuesday and Wednesday, May 21st and 22nd.

At the former, Sir Culling Eardley Smith, Bart., presided; and the Rev. John Burnet was called to the chair at the latter.

The following analysis will show the importance of the former meeting:—

The number of places from which deputies have presented themselves, is 411.

The number of deputies is 1325.

The number of places out of the 411 which have representatives in the House of Commons, is 120.

The number of deputies from the 120 places amounts to 769.

The number of deputies from London and suburbs (included in 769) 187.

From Scotland, there were representatives, eight places:—Aberdeen, Dundee, Edinburgh, Greenock, Leith, Perth, Stirling, Wick.

From Wales, five: Carmarthen, Denbigh, Haverfordwest, Merthyr Tydvil, Swansea.

Ireland:—Dublin, Fermanagh County, Tralee, Tyrone County.

Never in the history of British conferences has there been such an assembly convened, and never did gentlemen of such divers opinions and interests deliberate with such entire cordiality, and unity of judgment and of feeling, and which was only interrupted for an hour by circumstances to which, *at present*, we shall not more particularly allude. The Dissenting Conference was also large, and we are happy to hear that the Protestant ground of opposition was faithfully advocated, as well as that based on the voluntary principle.

As the proceedings of both assemblies are in the press, we shall reserve ourselves for a more extended notice of them when they are published, especially as a *third* is about to assemble in Dublin.

All the opponents of the Maynooth Endowment Bill are agreed to address the Queen to dissolve the present Parliament, and we sincerely hope that memorials will be forwarded in great numbers from every part of the empire.

TO CORRESPONDENTS.

The Editor's absence from England compels the postponement of the "Brief Notes," &c.